

THE PLAINE MANS

Path-way to Heaven:

Wherein euery man may cleerely
see, whether he shall be saued
or damned.

*Set forth Dialogue-wise, for the better under-
standing of the simple:*

By ARTHUR DENT, Preacher of the word
of God at South-Shoobery
in Essex.

The ninth Impression.

Corrected and amended: with a Table of all the
principall matters; and three Prayers ne-
cessarie to be vsed in priuate fami-
lies hereunto added.

ZEPH. 3.5.

*Euery morning the Lord bringeth his iudgement to light, he
faileth not: but the wicked will not learne to be ashamed.*



LONDON,

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in Pauls Church-yard, at the signe of
the Brazen Serpent. 1607.



THE CONTENTS
of this Dialogue.

First, it sheweth mans misery in nature, with the meanes of recovery.

Secondly, it sharply inueigheth against the iniquity of the time, and common corruption of the world.

Thirdly, it sheweth the markes of the children of God, and of the Reprobates, with the apparant signes of saluation and damnation.

Fourthly, it declareth how hard a thing it is to enter into life: and how few shall enter.

Fiftly, it laieth open the ignorance of the world, with the obiections of the same.

Last of all, it publisheth and proclaimeth the sweet promises of the Gospel, with the abundant mercies of God, to all that repent, beleeue and truly turne vnto him.



To the right **W**orshipfull
Sir IULIVS CAESAR Knight,
one of the Masters of the Requests to
the Kings Maiestie, Indge of the high
Court of Admiraltie, and Master of
S. Catherines : A. D. with-
eth all good things in
Christ Iesus.



*Having finished (Right
worshipfull) and made
ready for the Presse
this little Dialogue: I
bethought me (sith the
common maner of all,
that write any bookes
in this age, is to dedi-
cat the same to one or to other of great place)
to whom I might dedicate these my poore la-
bours. At last I did resolue with my selfe,*

THE EPISTLE

*none to be more fit then your worship : both
 in regard of some affinity in the flesh , as also
 because of those manifold good parts, where-
 with the Almighty hath endued you. Ha-
 ving therefore none other thing to present
 your worship withall (in token of a thankfull
 heart for your curtesies shewed towards me)
 behold , I doe heere send vnto you this third
 fruite of my labours now published. Most
 humbly beseeching you to take it in good
 worth : not weighing the value of the thing,
 which is of no value, but the simple and good
 minde and meaning of the giuer. This worke
 doth sharply reprove and euict the world of
 sinne, and therefore is like to find many dead-
 ly enemies, which with cruell hatred will most
 eagerly pursue it vnto death. Zoilus also and
 his fellowes, I know, will bitterly carpe at it.
 Therefore it flieth vnto your Worship for pro-
 tection, and humbly desireth to take Sanctu-
 ary vnder your wings. Wherefore I humbly
 intreat you to take vpon you the patronage
 and defence of it : that by your meanes it may
 be deliuered both from the calumnious oblo-
 quies of euill disposed persons, and also from
 the*

DEDICATORIE.

the worlds malignity; so as it may take no injury. And concerning this little volume, the summe of the matter of it, you shall finde in the Epistle to the Reader. As concerning the manner, heere is no great matter in learning, wit, arte, eloquence, or ingenious inuention: (for I haue heerein specially respected the ignorant and vulgar sort, whose edification I doe chiefly aime at) yet somewhat there is, which may concern the learned, & giue them some contentment. Whatsoever it be, I leaue it with your Worship, beseeching you to giue it entertainment. And so I doe most humbly take my leaue: commending both your selfe, your good wife, and your whole family to the mercifull protection of the euerliuing God. From South-Shoobery in Essex. April. 10. Anno Dom. 1601.

Your Worships to command
in the Lord,

ARTHUR DENT.



THE EPISTLE TO *the Reader.*



Entle Reader, seeing my little Sermon of Repentance, some few yeeres since published, hath beene so well accepted of: I haue, for thy further good published this Dialogue, being the third fruit of my labour: wishing to it the like successe, that God thereby may haue the glory, and thou who art the Reader comfort. I haue, in one part of this Dialogue, produced some of the ancient writers, and some of the wise Hea-then also, to testifie vpon their oath in their owne language, and to beare witnesse of the vglinessse of some vices, which we in this age make light of: which I wish may not be offensiuē to any. In other parts of this worke, I do in a manner relinquish them. But in this case I haue in my weake iudgement, thought them to be of some good vse, to shew forth thus much: that if
we

The Epistle to the Reader.

we doe not in time repent, forsake our sinnes, & seeke after God, both the auncient Christian fathers (whose eies saw not that we see, nor their eares heard that we heare) yea the very Heathen also shall rise vp in iudgement against vs. Let none therefore stumble at it. But if any doe, let them remember I am in a Dialogue, not in a Sermon. I write to all of all sorts : I speake not to some few of one sort. But that which is done herein, is not much more then that of the Apostle (*As some of your own Poets haue said, Act. 17.*) which is warrantable. One thing, deare Christian, I pray thee let me beg of thee ; to wit, that thou wouldest not reade two or three leaues of this Booke, and so cast it from thee : but that thou wouldest reade it throughout euen to the end. For I do assure thee, if there be any thing in it worth the reading, it is bestowed in the latter part thereof, and most of all towards the conclusion. Be not discouraged therefore at the harshnesse of the beginning : but looke for smoother matter in the middest, and most smooth in the perclose and wind-up of all. For this Dialogue hath in it, not the nature of a Tragedy, which is begunne with ioy, and ended with sorrow : but of a Comedie, which is begun with sorrow, and ended with ioy. This booke medleth not at all with any controuersies in the Church, or any thing in the state Ecclesiasticall,

The Epistle to the Reader.

clesiasticall, but onely entreth into a contro-
uersie with Sathan and sinne. It is contriued
into six principall heads. First, it sheweth mans
misery in nature, with the meanes of recouery.
Secondly, it sharply inueigheth against the in-
iquity of the time, and common corruptions of
the world. Thirdly, it sheweth the markes of the
children of God, and of the Reprobates; toge-
ther with the apparant signes of saluation and
damnation. Fourthly, it declareth how hard a
thing it is to enter into life: and how few shall
enter. Fifthly, it laieth open the ignorance of the
world, with the objections of the same. Last of
all, it publisheth and proclaimeth the sweet pro-
mises of the Gospell, with the abundant mercy
of God, to all that repent, belecue, and truely
turne vnto him. The Authour of all blessing
giue a blessing vnto it. The God of peace,
which brought againe from the dead our Lord
Iesus, the great sheepeheard of the sheepe,
through the blood of the euerlasting covenant,
make vs perfect in all good workes, sanctifie vs
throughout, amend all our imperfections, and
keepe vs blamelesse vntill the day of his most
glorious appearing, Amen.

Thine in the Lord,

A. D.



The plaine mans path-way to Heauen.

Interlo-
cutors: { *Theologus*, a Divine.
 Philagathus, an honest man.
 Asunetus, an ignorant man.
 Antilegon, a cauiller.

Philagathus.



Ell met, good Master *Theo-
logus.*

Theol. What mine old friend,
Philagathus! I am glad to see
you in good health.

Phila. Are you walking, Sir,
heere all alone in this pleasant meadow?

Theol. Yea: for I take some pleasure at this
time of the yere to walke abroad in the fields
for my recreation, both to take the fresh aire,
and to heare the sweet singing of birds.

Phila. Indeed, Sir, it is very comfortable,
especially now in this pleasant moneth of

B

May:

May : and thanks be to God, hitherto we haue had a very forward spring, and as kindly a season as came this seven yeeres.

Theo. God doth abound towards vs in mercies : oh that we could abound towards him in thanksgiuing.

Phil. I pray you sir, what a clocke hold you it?

Theol. I take it to be a little past one : for I came but euen now from dinner.

Phila. But behold, yonder commeth two men towards vs : What be they I pray you?

Theolog. They be a couple of neighbours of the next Parish : the one of them is called Asunetus, who in very deed is a very ignorant man in Gods matters : and the other is called Antilegon, a notable Atheist, and cauiller against all goodnesse.

Phila. If they be such, it were good for vs to take some occasion to speake of matters of religion ; it may be we shall doe them some good.

Theol. You haue made a good motion : I like it well. If therefore you will minister some matter, and moue some questions, I will bee readie to answer in the best sort I can.

Phi. But stay sir, lo heere they come vpon vs.

Theol. Welcome neighbours, welcome. How do you Asunetus, and you Antilegon?

Asune. Well, God be thanked ; and we are glad to see your mastership in good health.

Theol.

Theol. What make both of you heere at this time of the day? There is some occasion I am sure draweth you this way.

Asune. Indeed sir, we haue some little busines; for we came to talke with one of your parish, about a Cow we should buy of him.

Theol. Hath my neighbour a Cow to sell?

Antilegon. We are told he hath a very good one to sell; but I am afrayd at this time of the yeare, we shall finde deare ware of her.

Theol. How deare? What doe you thinke a very good Cow may be worth?

Antile. A good Cow indeed, at this time of the yere, is worth very nere foure pound, which is a great price.

Theol. It is a very great price indeed.

Phila. I pray you *M. Theologus*, leaue off this talking of kine, and worldly matters; and let vs enter into some speech of matters of religion, whereby we may doe good, and take good one of another.

Theol. You say well: but it may be these mens businesse requireth haste, so as they can not stay.

Asune. No sir, we are in no great haste, we can stay two or three houres, for the dayes are long; if we dispatch our businesse by night it will serue our turne well enough.

Theol. Then if it will please you to walke

to yonder Oke tree, there is a goodly Arbour, and handsome seats, where we may all sit in the shadow, and conferre of heauenly matters.

Asune. With a good will Sir.

Phila. Come then let vs goe.

Asune. This is a goodly Arbour indeed, and heere be handsome seats.

Theol. Sit you all downe, I pray you. Now friend Philagathus, if you haue any questions to moue of matters of Religion, we are all ready to heare you.

Phila. It may be these men are somewhat ignorant of the very principles of Religion; and therefore I thinke it not amisse to begin there, and so to make way for further matters.

Theol. I pray you do so then.

Phila. First, then I demand of you, in what state all men are borne by nature?

Theol. In the state of condemnation, as appeareth, *Ephe. 2.3.* We are by nature the children of wrath as well as others. And againe *Psal. 52.5.* it is witten: Behold I was borne in iniquitie, and in sin hath my mother conceiued me.

Phila. Is it euery mans case? Are not Dukes and Nobles, Lords and Ladies, and the great Potentates of the earth exempted from it?

Theol. No surely, it is the common case of all, both high and low, rich and poore, as it is

is written: What is man that hee should bee Iob 15.14
cleane, and he that is borne of a woman; that
he should be iust?

Philaga. From whence commeth it; that all
men are borne in so wofull a case?

Theol. From the fall of Adam, who thereby
hath not onely wrapt himselfe, but all his po-
sterity, in extreame and vnspeakeable misery;
as the Apostle saith: By one mans disobedi-
ence, many were made sinners: and by the of-
fence of one, the fault came on all men to con-
demnation.

Phi. What reason is there that we all should
thus be punished for an other mans offence?

Theol. Because we were then all in him,
and are now all of him: that is, we are so de-
scended out of his loynes, that of him we haue
not onely receiued our naturall and corrupt bo-
dies, but also by propagation haue inherited
his foule corruptions, as it were by hereditary
right.

Phila. But forasmuch as some haue dreamed
that Adam by his fall hurt himselfe only, and
not his posterity; and that we haue his corrup-
tion deriued vnto vs by imitation, and not by
propagation: therefore I pray you shew this
more plainly.

Theol. Euen as great personages, by com-
mitting of treason, doe not onely hurt them-
selues,

selues, but also staine their blood, and disgrace their posteritie : for the children of such Nobles are disinherited, whose blood is attainted ; till they be restored againe by act of Parliament. Euen so our blood being attainted by Adams transgression, we can inherit nothing of right, till wee be restored by Christ.

Philaga. Doeth this hereditarie infection, and contagion, ouer-spread our whole nature?

Theol. Yes truely, it is vniuersall, extending
 Ephes.2.1. it selfe thowout the whole man, both soule,
 Col.1. 21. and body, both reason, vnderstanding, will and
 Col.2.13. affections : for the Scriptures auouch, that wee are dead in sinnes and trespasses.

Phila. How vnderstand you that?

Theol. Not of the deadnesse of the bodie, or the naturall faculties of the soule, but of the spirituall faculties.

Phila. Did Adam then lose his nature and destroy it by his fall? or is our nature taken away by his fall?

Theol. Not so. Our nature was corrupted thereby, but not destroyed : for still there remaineth in our nature, reason, vnderstanding, will, and affections, and we are not as a block, or a stocke ; but by Adams disobedience wee are blemished, maimed, and spoyled of all abilitie to vnderstand aright, or to will and doe aright.

aright. As it is written : Wee are not sufficient of our selues, to thinke any thing as of our 2. Cor. 3. 5. selues : but our sufficiencie is of God. And againe : It is God which worketh in you both Phil. 2. 13. the will and the deed ; even of his good pleasure. And as concerning the other point, S. Iames saith : That all men are made after the Iam. 3. 9. similitude of God ; meaning therby that there remaine some reliques and parts of Gods Image, even in the most wicked men : as reason, understanding, &c. so that our nature was not wholly destroyed.

Phila. Then you thinke there be some sparks and remnants left in vs still of that excellent Image of God, which was in our first creation.

Theol. I thinke so indeed : and it may plainly appeare unto vs in the wise speeches and writings of Heathen Poets and Philosophers : in all which wee may, as by certaine ruines, perceiue what was the excellent frame and building of mans creation.

Phil. Can a man please God in anything which he doth, so long as he continueth in the state of nature ?

Theol. No, not in any thing : for till wee be in the state of grace, even our best actions are sinfull : as preaching, prayer, almes deeds, &c. As it is written : Who can bring a cleane thing Iob 14. 4.

Deut 4

out of that which is vncleane. *Iob. 14. 4.* The
 Rom. 8. 8. Apostle also saith : They which are in the flesh
 cannot please God : that is, such as are still in
 their naturall corruption. And our Lord Jesus
 Mat. 7. 16. himselfe saith : Doe men gather Grapes of
 thornes, or Figges of thistles ? Meaning there-
 by, that meere naturall men can bring forth no
 fruite acceptable to God.

Phila. This is a very harsh and hard saying ;
 I pray you for my further instruction, make it
 more plaine.

Theol. Men in the state of nature may doe
 those things which of themselves are good, but
 they doe utterly faile in the manner of doing
 them: they do them not as they should be done:
 that is, in faith, loue, zeale, conscience of obedi-
 ence, &c. neither yet with any cheerefulnesse,
 delight or feeling, but even as it were, forcing
 themselves to doe the outward actions. Thus
 did Cain sacrifice; the Pharisees pray; Ananias
 and Sapphira giue almes; and the Jewes of-
 fer vp their oblations and burnt offerings.

Phila. Haue men any true sight, or liuely and
 sound feeling of this misery and wofull estate, so
 long as they be meere naturall?

Theol. No surely, but are altogether blind-
 ed and hardened in it, being nothing desirous
 to come out of it, but doe greatly please them-
 selves in it, and can hardly bee perswaded that
 they

they are in any such wofull case; as appeareth plainly in the example of that ruler, who being commanded or rather required of our Saviour Christ to keep the commandments, answered: All these haue I kept from my youth. And againe, although the Church of Laodicea was wretched, miserable, poore, blind, and naked; yet she thought her selfe rich, encreased with goods, and wanting nothing. It followeth then, that so long as men are in the state of nature, they haue no true sight and feeling of their misery.

Luke. 18.

21.

Phila. Do you not thinke that all men being meerely naturall, are vnder the curse of the Law?

Theol. Yea certainly: and not only so, but also vnder the very tyranny and dominion of Satan, though they know it not, see it not, feele it not, or perceiue it not: for all that are not in Christ, are vnder the curse of the law, and the power of darknesse and the diuel, as appeareth, Ephes. 2. 2. Where the diuell is called the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedients. In another place, he is called the god of this world, who blindeth the eies of all vnbelaeuers. And againe, it is said; that all men naturally are in his snare being taken captiue of him at his wil.

2. Cor. 4.

4.

2. Tim. 2.

26.

Phila. Few will be perswaded of that; they will

Deut. 4.

will say, they defie the diuell, and thanke God they were neuer troubled with him.

Theol. Their hot words do nothing amend the matter : for the diuell is no more driven away with words, then with holy water; but he sitteth in the tongues and mouthes : nay possesseth the very hearts and intrals of thousands which say they defie him, and are not troubled with him, as appeareth manifestly by their particular actions, and the whole course of their life.

Phila. Me thinkes, if the diuell do so inwardly possesse the hearts and consciences of men, they should haue some sight and feeling of it.

Theol. The working of the Diuell in mens soules (being an inuisible spirit) is with such unconceiuable sleight and crafty conuenance, that men in the estate of nature cannot possibly feele it, or perceiue it : for how can a blind man see, or a dead man feele?

Phila. Shew this more plainely.

Theol. Euen as a crafty Juggler doth so prestigiare and blinde mens outward senses by the delusions of Sathan, that they thinke they see that which they see not, and feele that which they feele not : Euen so the diuell doth so delude and bewitch our inward senses, & the naturall faculties of our soules, that we hauing a mist cast befoze our eyes, thinke we are that which wee

Wee are not, see that which wee see not, and feelee that which wee feelee not. For the deepe cunning of Sathan lieth in this ; that hee can giue vs our deaths wound, and wee shall neuer know who hurt vs.

Phila. Few will beleeeue this to be true.

Theol. True indeed : for few will beleeeue the Scriptures : few will beleeeue this, because few feelee it : where it is not felt, it can hardly be beleeeued : only the elect do feelee it, and therefore only the elect do beleeeue it. As for all others, they are the very prentises and bond-slaves of the diuell, which is a thousand times worse then to be a galley-slave.

Phil. How long do men continue in this wo-
full state of nature, being vnder the curse of the law, and the very slavery of Sathan and sinne?

Theol. Till they be regenerate and borne a-
gaine, and so brought into the state of grace : as
our Lord Iesus saith : Except a man be borne *Iohn 3 3.*
again, he cannot see the kingdome of God.

Phila. Do not many die and depart this life,
before they be borne againe, and consequently
before they be brought into the state of grace?

Theol. Yes no doubt, thousands : for many
lue fortie or threescore yeares in this world,
and in the end die, and goe out of this life, be-
fore they knowe wherefore they came into it :
as it is wyitten : My people perish for want
of

of knowledge.

Phila. What may we thinke of such?

Theol. I quake to speake what I thinke: for surely I doe not see how such can be saued. I speake not now of infants and childezen, whereof some no doubt are saued by vertue of the promise & couenant, thzough the election of grace.

Phil. It seemeth then that you thinke none can be saued, but those only which are borne againe.

Theol. I thinke so indeed.

Phil. I pray you tell me what that same regeneration and new birth is, whereof you speake.

Theol. It is a renewing and repairing of the corrupted and decayed estate of our soules. As it is witten: Be ye changed by the renewing of your minde. And againe: Be renewed in the spirit of your minde.

Rom. 12.
2.
Ephes. 4.
13.

Phila. Explaine this more fully.

Theol. Euen as the wild Olive retaineth his old nature, till it be grafted into the sweet Olive, but afterward is partaker of a new nature: so we til we be grafted into Christ, retain our old nature, but afterward are turned into a new nature, as it is witten: If any man be in Christ, he is a new creature.

2. Cor. 5.
17.

Phila. I vnderstand not what you say.

Theol. You must know this, that as there is a naturall birth of the whole man; so there is

is also a spirituall birth of the whole man.

Phila. How is that?

Theol. When as the naturall faculties of the soule, as reason, vnderstanding, will and affections, and the members of the body also, are so sanctified, purged and rectified by grace, that we vnderstand, wil, and desire that which is good.

Phila. Can not a man will and desire that which is good, before he be borne againe?

Theol. No moze then a dead man can desire the good things of this life. For mans will is not free to consent vnto good, till it be enlarged by grace: and an vnregenerate man doth sinne necessarilie, though not by constraint. For mans will is free from constraint (for it sinneth of it selfe) but not from thraldome vnto sin.

Phila. You speake, as if a man could do no other thing but sinne, till the new worke be wrought in him.

Theol. That is mine opinion indeed: for a man & his flesh are all one, til he be regenerate; they agree together like man & wife, they ioine together in all euill, they liue and die together: for when the flesh perisheth, the man perisheth.

Phila. Is not this regeneration a changing or rather a destroying of humane nature?

Theol. Nothing lesse: It is neither an abolishing, nor changing of the substance of bodie or soule, or any of the faculties thereof: but
only

only a rectifying and repairing of them by removing the corruption.

Phila. Is then our naturall corruption so purged and quite remoued by the power of grace, as that it remaineth not at all in vs, but that we are wholly freed of it?

Theol. Not so. For the reliques and remnants of our old nature, which the Scripture calleth the old man, doe hang about vs, and dwell in vs, even untill our dying day: as it is plainly proued in the ten last verses of the sequent to the Romanes.

Phila. Then you affirme that this new man or new worke of grace and regeneration, is vnperfect in this life.

Theol. Yea. For the new creature, or new worke of grace, can neuer be fullie fashioned in this life: but is alwayes in fashioning. And as our faith and knowledge in this life are vnperfect: so is our regeneration, and sanctification.

Phila. You said before that the regeneration or new birth is of the whole man; which speech seemeth to imply, that the new worke of grace is entire and perfect.

Theol. You mistake the matter. For although the new birth is vniuersall, and of the whole man, yet it is not entire, perfect, pure and without mixture of corruption. For it is writ Gal. 5. 17. ten: The flesh lusteth against the spirit, and the spirit

spirit against the flesh. The Apostle also prayeth, that the Thessalonians may be sanctified throughout, in spirit, soule, and bodie.

Phila. This seemeth very obscure, I pray you make it more plaine.

Theol. You must note this, that the new worke and the old, flesh and spirit, grace and corruption, are so intermingledly ioyned together in all the faculties of the soule and body, as that the one doth euer fight against the other.

Phila. But tell me, I pray you, how you vnderstand this intermingling of grace and corruption in the soule? Do you mean that grace is placed in one part of the soule, and corruption in another, so as they be sundred in place?

Theol. No, that is not my meaning: but this, that they be ioyned and mingled together (as I said) in and throughout the whole man. For the minde, or vnderstanding part, is not one part flesh, and another part spirit: but the whole minde is flesh, and the whole minde is spirit, partly one, and partly another. The same is to be said of the will and affection.

Phila. I pray you expresse it more plainly.

Theol. Euen as the ayre in the dawning of the day, is not wholly light, or whollie darke, as at midnight, or at noone day; neither is it in one part light, in another part darke: but the whole aire is partly light, and partly darke throughout.

thorowout : and as in a vessell of luke-warme water , the water it selfe is not only hot , nor only colde , but heat and colde are mixed together in euery part of the water : so is the flesh and the spirit mingled together in the soule of man. And this is the cause why these two contrarie qualities fight together.

Phila. Out of doubt this doctrine of regeneration is a very great mysterie.

Theol. Yes certainly : it is a secret of secrets , which the wise of this world cannot comprehend.

Phila. Some thinke that courtesie , kindnesse , good nurture , good nature , and good education , are regeneration , and that courteous and good natured men must needs be saued.

Theol. They are greatly deceiued ; for these things doe not necessarily accompanie saluation , but are to be found in such as are altogether prophane and irreligious : yet wee are to loue such good outward qualities , and the men in whom wee finde them.

Phila. What say you then to learning , wit , and policie ; are not these things of the essence of religion , and prooue a regeneration ?

Theol. No , no : for they be externall gifts , which may be in the most wicked men , as in Papists , Heathen Poets , and Philosophers : yet wee are greatly to reuerence learned and wise men , although the new and inward

ward worke be not as yet wrought: for that is onely of God, that is from aboue.

Phila. The common people doe attribute much to learning and policy: for they will say, such a man is learned and wise, and knoweth the Scripture as well as any of them all, and yet he doth not thus and thus.

Theol. It is one thing to know the History and Letter of the Scriptures, and another thing to beleue and feele the power thereof in the heart, which is onely from the sanctifying spirit, which none of the wise of this world can haue.

Phila. It is a common opinion, that if a man hold the truth in iudgement, be no Papist, or heretike, but leadeth an honest ciuill life, then he must of necessity be saued.

Theol. That followeth not: for many come so far, which yet notwithstanding haue not the inward touch.

Phila. That seemeth strange. For many will say, As long as they be neither whore nor theefe, nor spotted with such like grosse sinnes, they trust in God they shall be saued.

Theol. They erre not knowing the Scriptures. For many thousands are in great danger of losing their soules for euer, which are free from such notozious and horrible vices: many which in the world are counted good ho-

honest men, good true dealers, good neighbors, and good Townes-men.

Asune. I pray you Sir, giue me leaue a little. I haue heard all your speech hitherto, and I like reasonably well of it : but now I can forbear no longer, my conscience vrgeth me to speake. For me thinkes you goe too far, you goe beyond your learning in this, that you condemne good neighbours, and good townesmen. You say, many such men are in danger of losing their soules : but I will neuer beleue it while I live. For if such men be not saued, I cannot tell who shall.

Theol. But you must learne to know out of the Scriptures that all outward honesty and righteousness, without the true knowledge and inward feeling of God, auaieth not to eternall life. As our Sauiour Christ saith: Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the Kingdome of heauen. It is also written that when Paul preacheth at Berea, many honest men and honest women did beleue: that is, such as were outwardly honest, or honest to the world only; for they could not be truly and inwardly honest, before they did beleue. Therefore you see that this outward honesty & ciuility, without the inward regeneration of the spirit, auaieth not to eternall life; and then consequently,

all

Math. 5.

Acts 17.
12.

all your honest worldly men are in great danger of losing their soules for euer.

Asane. What sound reason can you yeeld, why such honest men should be condemned?

Theol. Because many such are utterly void of all true knowledge of God, and of his word. Nay which is more: many of them despise the word of God, and hate all the zealous professors of it. They esteeme preachers but as prattlers; and Sermons as good tales; they esteeme a Preacher, no more than a shoemaker: they regard the Scriptures, no more then their old shoes. What hope is there then, I pray you, that such men should be saued? Doth not the holy Ghost say: How shall wee escape if wee neglect so great saluation?

Heb. 2.3.

Asane. You goe too farre, you iudge too hardly of them.

Theol. Not a whit. For all experience sheweth, that they minde, dream, and dote of nothing else day and night, but this world, this world, lands and leases, grounds and livings, kine, and sheepe, and how to wax rich. All their thoughts, words, and works, are of these and such like things. All their actions doe most manifestly declare, that they are of the earth, and speake of the earth: and that there is nothing in the, but earth, earth. As for sermons, they care not how few they heare. And for the scriptures

they regard them not, they read them not, they esteeme them not worth the while: there is nothing moze irkesome vnto them; they had rather pill strawes, or do any thing, then heare, read, or conferre of the Scriptures. And as the
 Jer. 6. 10. *Prophet* saith; The word of the Lord is as a reproch vnto them, that haue no delight in it.

Phila. I maruell much, that such men should liue so honestly to the world-ward.

Theol. No maruell at all; for many bad men whose hearts are worm-eaten within, yet for some outward and carnall respects, doe abstaine from the grosse act of sinne; as some for credit, some for shame, some for feare of Law, some for feare of punishment; but none for loue of God, for zeale, or conscience of obedience. For it is a sure thing, that the wicked may haue that spirit which doth repressse; but not that which doth renew.

Phil. It seemeth then by your speeches, that some which are not regenerate, do in some things excell the children of God.

Theol. Most certaine it is, that some of them in outward gifts, and the outward cariage of themselves, doe goe beyond some of the elect.

Phil. Shew me I pray you in what giftes.

Theol. In learning, discretion, iustice, temperance, prudence, patience, liberalitie, affabilitie, kindnesse, curtesie, good nature, & such like.

Phila.

Phila. Me thinketh it should not be possible.

Theol. Yes truely. For some of Gods deare childzen, in whom no doubt the inward worke is truly and soundly wrought; yet are so troubled & encombred with a crabbed and crooked nature, and so clogged with some master sin; as some with anger, some with pride, some with couetousnesse, some with lusts, some one way, and some another: all which breaking out in them, doe so blemish them and their profession, that they cannot so shine forth vnto men, as otherwise no doubt they would; and this is their wound, their grieve, and their hart-smart, and that which costeth them many a teere, and many a prayer: and yet can they not get the full victorie ouer them, but still they are left in them, as the pricke in the flesh to humble them.

Phila. Yet loue should cover a multitude of such infirmities in Gods children.

Theol. It should doe so indeed: but there is great want of loue, euen in the best: and the worse sort espying these infirmities in the godlie, run vpon them with open mouth and take vpon them to condemne them vtterly, and to iudge their hearts, saying; they be hypocrites, dissemblers, and there is none worse then they.

Phila. But doe you not thinke that there be some counterfeits, euen amongst the greatest professors?

Theol. Yes, no doubt, there be, and alwaies haue bēn some very hypocrites in the Church: but we must take heed of iudging and condemning all, for some. For it were very much to condemn Christ and his eleuen Disciples, because of one Iudas; or the whole Primitive Church, for Ananias and Sapphira,

Phila. But I hope you are of this minde, that some regenerate men euen in outward gifts, and their outward cariage, are comparable with any others.

Theol. Questionlesse, very many. For they being guided by Gods spirit, and vpheld by his grace, do walke very vp rightly and vnblameably towards men.

Phil. Yet there resteth one scruple: for it seemeth verie strange vnto me, that men of so discreet cariage as you speake of, and of so many good parts, should not be saued. It is great pitie such men should be damned.

Theol. It seemeth so vnto vs indeed: but God is onely wise, and you must note, that as there be some infirmities in Gods childzen, which he correcteth with temporall chastisements; and yet rewardeth their faith, lone, and inward seruice and obedience, with eternall life: so there be some good things in the wicked, and them that are without Christ, which God rewardeth with temporall blessings; and yet
puns

punisheth them eternally for their vnbelaefe and hardnesse of heart.

Phila. Now you haue reasonably well satisfied me touching the doctrine of regeneration, and the manifold errors and deceits that are in it, and of it. I pray you let vs now proceed: and first of all tell me, by what meanes the new birth is wrought.

Theol. By the preaching of the word, as the outward meanes; and the secret worke of the spirit, as the inward meanes. 1. Pet. 1. 23.
Ioh. 15. 3.
Act. 10. 44.

Phila. Many heare the word preached, and are nothing the better, but rather the worse: what I pray you is the cause of that? Ephes. 4. 3.

Theol. Mens owne incredulity, and hardnesse of heart: because God in his wrath leaueth them to themselves and deprieth them of his spirit, without the which, all preaching is in vaine. For except the spirit doe follow the word into our hearts, we can find no ioy, taste, nor comfort therein. Act. 16. 14.

Phila. Cannot a man attaine vnto regeneration and the new birth without the word and the spirit?

Theol. No verily: for they are the instruments & meanes, whereby God doth worke it.

Asunc. Why may not a man haue as good a faith to God-ward, that heareth no Sermons, as he that heareth all the Sermons in the world?

Theol. Why may not he, which eateth no meat, be as fat and as well liking, as he that eateth all the meat in the world? For is not the preaching of the word, the food of our soules?

Asune. I like not so much hearing of Sermons, and reading of the Scriptures, except men could keepe them better.

Theol. Faithfull and honest hearers doe therefore heare, that they may be moze able to obserue and do. For a man cannot do the will of God befoze he know it: and he cannot know it without hearing and reading.

Antile. I maruell what good men doe get by gadding to Sermons, and poring so much in the scriptures; or, what are they better then others? there are none more full of enuy, and malice then they. They will doe their neighbour a shrewd turne as soone as any body; and therefore in mine opinion, they be but a company of hypocrites, and precise fooles.

Theol. You iudge vncharitably. Full little doe you know what they feele, or what good Gods people get by hearing of his word. For the worke of the Spirit in the hearts of the elect is very secret, and altogether hid from the world, as it is witten: The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whither it goeth, or whence it commeth; So is euery man that is borne

John. 3. 8.

borne of the spirit. And againe: The things of God knoweth no man, but the spirit of God.

Asune. Tush, tush; what needs all this a doe? If a man say his Lords praier, his Ten Commandements, and his Beliefe, and keepe them, and say no body no harme, nor doe no body no harme, and doe as he would be done to, haue a good faith to God-ward, and be a man of Gods beliefe, no doubt he shall be saued, without all this running to Sermons, and prating of the Scripture.

Theol. Now you powze it out indeede. you thinke you haue spoken wisely. But alas, you haue bewzaied your great ignorance. For you imagine, a man may be saued, without the word: which is a grosse error.

Asune. It is no matter: say you what you will, and all the Preachers in the world besides: as long as I serue God, and say my praiers duly, and truely, morning and euening, and haue a good faith in God, and put my whole trust in him, and doe my true intent, and haue a good minde to God-ward, and a good meaning; although I am not learned, yet I hope it will serue the turne for my soules health. For that God, which made me, must saue me: It is not you that can saue me, for all your learning, and all your Scriptures.

Theol. You may very fitly be compared to a
licke

sicke man, who hauing his braine distempered
 with heat, ratieth, and speaketh idly, he can-
 not tell what. For the holy Ghost saith : He
 that turneth away his eare from hearing the law,
 euen his praier shall be abhominable. And a-
 gaine: he that despiseth the word, he shall be de-
 stroied. So long therefore as you despise Gods
 word, and turne away your eare from hear-
 ing his Gospel preached, all your prayers, your
 fantastickall seruing God, your good meanings,
 and your good intents, are to no purpose ; but
 most loathsome and odious in the sight of God:
 as it is written : My soule hateth your new
 moones, and your appointed feastes, they are
 a burthen vnto me, I am weary to beare them.
 When you stretch out your hands, I will hide
 mine eies from you : and though you make
 many praiers, I will not heare. For your hands
 are full of bloud. And againe the Lord saith by
 the same Prophet : He that killeth a bullocke,
 is as if he slew a man : hee that sacrificeth a
 sheepe, as if he cut off a dogs necke: he that offe-
 reth an oblation, as if he offered swines blood :
 he that remembreth incense, as if he blessed an
 idol. Where you see, the Lord telleth you his
 minde touching these matters : to wit, that all
 your praiers, seruices, good meanings, &c. are
 abhominable vnto him, so long as you walk in
 ignorance, prophanenes, disobedience, and con-
 tempt

tempt of the Gospel. For he saith in the words immediately going before: To him wil I looke, euen to him that is poore and of a contrite spirit, and trembleth at my words.

Asune. I grant indeed for them that are idle and haue little to do, it is not amisse now and then to heare a Sermon, and read the Scriptures: but we haue no leasure, we must follow our businesse, we cannot liue by the scriptures: they are not for plaine folke, they are too high for vs, we will not meddle with them. They belong to Preachers and Ministers.

Theol. CHRIST saith: My sheepe heare my Iohn 10. voice, and I giue vnto them eternal life. If therefore you refuse to heare the voice of Christ, you are none of his sheepe, neither can you haue eternall life. And in another place, our Lord Iesus saith: He that is of God, heareth Gods word. Ioh. 8. 47. Ye therefore heare it not, because ye are not of God. S. Paul writing to all sorts of men, both rich and poore, high & low, men & women, yong and old, exhorteth, that the word of Christ may dwell plenteously in them all, in all wisdom. Col. 3. 16. You see therefore that the Apostle would haue al sorts of people, that haue soules to saue, to be wel acquainted with the scriptures. Therefore you may as well say, you will not meddle with God, with Christ, nor with euerlasting life, as to say, you wil not meddle with the scriptures.

Asune.

Asune. Well, I cannot reade, and therefore I cannot tell, what Christ, or what S. Paul may say: but this I am sure of, that God is a good man (worshipped might he be) he is mercifull, and that wee must be saued by our good prayers, and good seruing of God.

Theol. You speake foolishly and ignozantly in al that you say: hauing no ground for any thing you speake but your own fantasie, and your own conceit: and yet you will beleue your own fantasie against all Preachers, & against all that can be spoken out of the Word. But I praise you give me leaue a little. If a man dreame that he shall be a king, and in the morning when he is awake perswadeth himselfe it shall be so, may hee not be iustly laughed at, as hauing no ground for it: euen so may all they which beleue their owne dreams and phantasies touching saluation: But it is true which Salomon saith: A foole beleueth euery thing: that copper is gold, and a counter an angel. And assuredly great reason there is, that he which will not beleue God, should be giuen ouer to beleue the diuell, his dreame, and his fantasie.

Asune. I pray you instruct me better then.

Theol. You had need indeed to be better instructed: for the diuell hath slyly deluded your soule, and cast a mist before your eyes, making you beleue the Crow is white, and that your estate

Pro. 14.
15.

estate is good befoze God, whereas indeed it is most wofull and miserable.

Asune. Nay I defie the diuell, with all my heart. But I pray you tell me how it commeth to passe that I am thus deceiued.

Theol. This it is that deceiueth you, and many others: that you measure your selues by your selues and by others: which is a false metwand. For you seeme to lie straight, so long as you are measured by your selues, and by others: but lay the rule of Gods word vnto you, and then you lie altogether crooked.

Asune. What other thing is there that deceiueth me?

Theol. An other thing that deceiueth you, is your owne heart: for you know not your owne heart, but are altogether deceiued therein. For Ier. 17. 9. the heart is deceiueable about all things. He is a wise man and greatly enlightened that knoweth his owne heart. But you are blind, and know not what is within you: but dimly imagine you shal be saued, and hope you know not what of eternal life. And because blindness maketh you bold, you wil seeme to be resolute in words, and say: it is pittie he should liue, which doth any whit doubt of his saluation. And assuredly you speake as you think, & as you know. For ought that you know to the contrary, it seemeth so: though indeed, and in truth, it is not so:

so: for you are deluded with a false light. And sometimes, no doubt, you haue pricks, gripes, terrozs, and inward accusations of conscience, for all your bold and resolute speeches.

Asune. Truly I neuer heard so much before.

Theol. That is, becaule you shut your eyes, and stop your eares against God, and all goodnesse. You are like the deafe Adder, which heareth not the voice of the Charmer, though he be most expert in charming.

Pla. 58.45.

Asune. Well then, if it be so, I would be glad now to learn, if you would teach me. And as you haue shewed me the meanes whereby the new birth is wrought: so now shew mee the certaine signes and tokens thereof: whereby all men may certainly know that they are sanctified, regenerate, and shall be saued.

Eight infallible
signes of
saluation.

Theol. There be eight infallible notes and tokens of a regenerate minde, which may well be tearmed the eight signes of saluation: and they are these:

Iohn 3.3.

A loue to the children of God.

Iohn 3.5.

A delight in his word.

Ps. 119. 114

Often and feruent prayer.

Ps. 145. 18.

Zeale of Gods glory.

Ro. 12. 11.

Deniall of our selues.

Apo. 3. 19

Patient bearing of the crosse, with profit, and comfort.

Mat. 16. 24

Iob 1. 28.

Faithfulnesse in our calling.

Eph. 4. 21.

Phil. 4. 8.

Honest,

Honest, iust, and conscionable dealing in all our actions amongst men.

Phila. Now that you haue shewed vs the euident signes of mans saluation : shew vs also the signes of condemnation.

Theol. The contraries vnto these are manifest signes of damnation :

Eight
signes of
condem-
nation.

No loue to the children of God.

No delight in his word.

Seldome and cold praiers.

Coldnesse in Gods matters.

Trusting to our selues.

Impatience vnder the Crosse.

Vnfaithfulnesse in our calling.

Vnhonest and vnconscionable dealing.

Phila. No doubt, if a man be infected with these, they be shrewd signes that a man is extremely soule-sick, and in a very dangerous case. But are there not yet more euident and apparant signes of condemnation then these?

Theol. Yes verily. There be nine very cleare and manifest signes of a mans condemnation.

Nine ma-
nifest
signes of
damna-
tion.

Phila. I pray you, let me heare what they be.

Theol. Pride.

Whoredome.

Couetousnesse.

Contempt of the Gospel.

Swearing.

Lying.

Dru.

Drunkennesse.

Idlenesse.

Oppression.

Phila. These be grosse things indeed.

Theol. They may not unfitly be termed the nine Beelzebubs of the world: and he that hath these signes vpon him, is in a most wofull case.

Phila. What if a man be infected with some two or three of these?

Theol. Whosoever is infected with thre of them, is in great danger of losing his soule. For all these be deadly venome, and ranke poison to the soule: and either the thre first, or the thre last, or the middle thre, are enough to poison the soule, and sting it to death. Nay, to say the truth, a man were as good gripe a toad, and handle a snake, as meddle with any one of these.

Phila. Is euery one of them so dangerous?

Theol. Questionlesse. For they be the very Plague-sores of the soule. If any man haue a Plague-soze vpon his body, we vse to say Gods tokens are vpon him, Lord haue mercy on him. So we may truly say, if any man be thoroowly and totally infected at the heart with any one of these, Gods tokens are vpon his soule, Lord haue mercy on him.

Phila. Many do not thinke these to be such dangerous matters as you make them, & many there

there be which make light of them.

Theol. True indeed: For the most part of men are altogether shut up in blindness, and hardness of heart, having neither sight nor feeling of their sinnes; and therefore make light of them, thinking there is no such danger.

Phila. It is most certaine, that men are given to lessen and extenuate their sins; or else, to hide them, and dawbe them over with many cunning shifts, and vaine excuses. For men are ever readie to take couert, and will writhe and wreathe (like snakes) to hide their sins: yea, if it were possible, to make sinne no sinne, to make vertue vice, and vice vertue. Therefore I pray you lay open vnto me out of the scriptures, the grievousnesse, and ugliness of their sinnes.

Theol. The stinking filthines of these sins is so great and horrible, that no tongue or pen of man is sufficient fully to manifest and lay open the same, according to the proper nature and being thereof: yet notwithstanding, I will do my indeuour to lay them open in some measure, that all men may the more loath them.

Phila. I pray you then, first of all beginne with Pride.

Theol. You say well: For that indeed may well stand in the fore-front, sith it is a master-diuell, and the master pecke of the soule.

Phila. Shew mee out of the Scriptures, that

D

pride

pride is so grieuous and loathsome.

- Pro. 16. 5. *Theol.* SALOMON saith: Euery one that is proud in heart, is abomination to the Lord. Which plainely sheweth, that God doth detest and abhorre proud men. And is it not a fearfull thing, think you, to be abhorred of God? And in the same Chapter, vers. 18. he saith: Pride goeth before destruction, and an high mind before the fall. Wherein he sheweth that pride is the forerunner of some deadly down-fall, either by disgracing or displacing. For it is an old and true p^rouerbe: Pride will haue a fall. And oftentimes when men are most lifted vp, then are they nearest vnto it: as the exam^ples of Haman, Nabuchadnezzar, and Herod, do plainely declare. When the Silt swelleth, the rest of the body pineth away: Euen so, when the heart is puffed vp with pride, the whole man is in danger of destruction. Moreover the holy ghost saith:
- Pro. 15. 24 The Lord will destroy the house of the proud.
- Iob 11. 5 Iob saith of such kinde of men: The sparke of his fire shall not shine: feare shall dwell in his house, and Brimstone shall be scattered vpon his habitation. And in another place, he saith;
- Iob 20. 26
- Iob 23. 13 The fire, which is not blown, shal deuoure him. We thinketh therefore if there were any sparke of grace in vs, these terrible speeches of the holy ghost might serue to humble vs, and pull downe our pride; especially sith the Scriptures doe as-
firme

firmie that God resisteth the pꝛoud, and setteth himselfe, *ex professo*, against them; & therfore wo vnto them: foꝛ if God take against a man, who can reclaim him: foꝛ he doth whatsoeuer he wil.

Phil. But tell me, I pray you, when you speake against pride, what pride it is that you meane?

Theol. I meane all pꝛide, both that which is inward in the heart, & that also which breaketh out in mē's foꝛheads; I mean that which apparently sheweth it self in mens words & works.

Phila. Do you mean also pride of mens gifts?

Theo. Yes surely; foꝛ there is no pꝛide woꝛse oꝛ moꝛe dangerous then that. Beware, saith one, of spiritual pꝛide; as to be pꝛoud of our learning, wit, knowledge, reading, wꝛitings, sermons, pꝛaiers, godlines, policy, valoz, strength, riches, honoꝛ, birth, beauty, authority. Foꝛ God hath not giuen such gifts vnto men, to the end they should make sale-ware of them, and set them a sunshining, to behold; seking only themselves with their gifts, the vaine pꝛaise of the multitude, and applause of the people: so robbing God of his honoꝛ, and pꝛoudly arrogating to themselves, that which is due vnto God; which is the pꝛaise of his gifts. But he hath giuen his gifts to an other end: nameli, that we should vse them to his gloꝛy, and the good of others (either in church oꝛ common-wealth) especially of those which doe most concerne vs.

Phila. Yet we see commonly, men of greatest gifts are most proud.

Theol. True indeed : For the finest cloth is soonest stained. And as woymes ingender sooner in soft and tender wood, than in that which is more hard and knotty : and as moths do breed sooner in fine wool, then in course flocks : Euen so pride, and vaine-glozy, doe sooner assault an excellent and rare man in all kinde of knowledge & vertue, then an other of meaner gifts. And therefore pride is said to spring out of the ashes of all vertues. For men will be proud, because they are wise, learned, godly, patient, humble, &c. Pride therefore may very fitly be compared to the crab-stock speins, which grow out of the root of the very best apple-tree. Therefore to say the truth, this is one of the last engines and weapons, which the diuell useth for the ouerthrowing of Gods owne children: euen to blow them vp with pride, as it were with gunpowder. For as we see it come to passe in the siege of strong holdes, when no battery or force of shot will preuaile, the last remedy and policy is to vndermine it, and blow it vp with traines of gun-powder : so when Satan can no way preuaile, against some excellent seruants of God, his last device is, to blow them vp with pride, as it were with gunpowder.

Phila. I see it is a speciall grace of God,
for

for men of great gifts, to be humble minded; & he is an old man of a thousand, which excelling in gifts, doth excel in humility; & the more gifts he hath, the more humbly he walketh: not contemning others; but esteeming them better then himselfe. For commonly we are the woorse for Gods gifts; because we haue not the right vse of them; and againe, because they ingender so much proud flesh in vs, that we had need daily to be corzied. Therefore God sheweth great fauour & mercy to that man, whom he humbleth and taketh downe by any afflictions, or infirmities whatsoeuer. For otherwise, it is sure, proud flesh would altogether ouergrow vs.

Theol. You haue spoken the truth: for the Apostle himselfe confesseth, that he was tempted and troubled this way, & had like to haue bene puffed vp out of measure, with the abundance of his reuelations; but that God, in great mercy, sent him a cooler, and a rebater; to wit, a prick in the flesh (which he calleth the messenger of sathan) whereby the Lord cured him of his pride. And euen so doth he cure many of vs, of our pride, by throwing vs to sathan, leauing vs to our selues, and giuing vs ouer, to commit some grosse euill, euen to fall downe and breake our neckes; and all, to the end he may humble vs, tame vs, and pull down our pride, which he seeth we are heart-sicke of. It is good for vs

2. Cor. 12.

therefore to be humble in the abundance of graces, that we be not proud of that which we haue, or that which we haue done. For humilitie in sinne, is better then pride in well doing.

Phila. Herein surely appeareth the great wisdom and mercy of God : that he so gratuitously wringeth good out of euill, and turneth our afflictions, infirmities, fals and downe-fals, to his glory, and our good.

Theo. It is most true. For even as of the flesh of a Wiper, is made a soueraigne medicine, to cure those which are stung of a Wiper ; and as Physicians expell poison with poison ; so God, according to his maruellous wisdom, both of the infirmities which remaine in vs after regeneration cure other moze dangerous diseases ; as pride, vaine-glory, and presumption. Oh, blessed therefore be his name for euer, which thus mercifully causeth all things to worke together for the good of his owne people ; of whom these things are specially to be vnderstood !

Phila. Is there no cause, why men of great gifts should glory in their gifts ?

Theo. No surely, none at all. For the Apostle saith ; Who separateth thee ? And what hast thou, that thou hast not receiued ? If thou hast receiued it, why boastest thou, as though thou haddest not receiued it ? Where the Apostle plainely sheweth, that no man is to be proud
of

of his gifts ; because they are none of his own : he hath but receiued them to vse. We count him woꝛthy to be laughed at as a foole, who hauing boꝛrowed bꝛaue apparell of others (as a silke gown, a satten doublet, a chaine of gold, veluet breeches, &c.) should proudly set in the streets in them, as if they were his owne: Euen so they are woꝛthy to be Chronicled for fooles, which are proud of good gifts, which are none of their own. Therefore the Prophet Ieremy saith : Thus sayth the Lord ; Let not the wise Ier.9.23. man glory in his wisdom, nor the strong man in his strength, neither the rich man in his riches : but let him that glorieth glorie in this, that he vnderstandeth and knoweth me. To this point also wel saith the Heathen Poet: No man Theocritus. can escape the punishment of pride ; therefore in greatest prosperitie be not puffed vp.

Phil. Yet it is a world to see, how proud, surly, haughty, stately, insolent, and thralionically some be, because of their gifts : they thinke they touch the clouds with their heads, and that the earth doth not bear them ; they take themselves to be petty Angels, or some wonderful wights. They contemne and disdain all others which haue not the like gifts. They do contemptuously ouerlooke them, as a lion should ouerlooke a mouse, a king a begger ; or, as wee say in a prouerbe, As the diuel ouer-looked Lincolne.

Theol. Oh proud dust ! Oh haughty worms meat ! If they would bring their hearts before God, and their consciences, thoughts, and affections to be iudged by this Law, it would soone coole them, and take them downe well enough : they should see their wants and imperfections to be so great, that they indeed should haue no more cause to boast of their gifts, then the black-moze hath of his whitencesse, because his teeth are white. The holy Ghost cuts at our combes, and pulleth downe all pride of flesh,

Mat. 16. When he saith : How small a thing doth man
14. vnderstand of God !

Phila. I pray you, let vs proceed to speake of the outward and grosse pride of the World : and first of all, tell me what you thinke of pride in apparrell.

Theol. I thinke it to be a vanitie of all vanities, and a folly of all follies. For to be proud of apparrell, is, as if a theefe should be proud of his halter, a begger of his clouts, a child of his gay, or a foole of his bable.

Phila. Yet wee see how proud many (especially women) be of such bables. For when they haue spent a good part of the day in tricking and trimming, pricking and pinning, pranking and pouncing, girding and lacing, and brauing vp themselves in most exquisite manner, then out they come into the streetes,

with

with their Pedlers shop vpon their backe, and cary their crests very high, taking themselues to be little Angels: or at least somewhat more then other women. Whereupon they doe so exceedingly swell with pride, that it is to be feared they will burst with it, as they walke in the streetes. And truely we may thinke, the very stones in the street, & the beames in the houses doe quake, and wonder at their monstrous, intolerable, and excessive pride. For it seemeth, that they are altogether a lumpe of pride, a masse of pride, euen altogether made of pride, and nothing else but pride, pride.

The. You seeme to be very hot in the matter.

Asune. Marry, Sir, I like him the better: for the world was neuer so full of pride as it is now adayes.

Theol. Alas, alas: indeed, who can hold his peace, at the pride of this age! What a thing is it, that flesh and blood, wormes-meat, dust and ashes, dirt and dung, should so bzaue it out with their trim clouts, and that in the sight of God, angels, and men? For the time wil come, when both they, and al their gay clouts shal be buried in a graue: yea, as Iob saith, The graue Iob. 17. shall be their house, and they shall make their bed in the darke. And then shall they say to corruption; Thou art my Father: and to the worme: Thou art my Mother and my sister.

What

What then shal it auaille the, thus to haue ruffed it out in all their bzaucery, when as suddenly they shal go downe to destruction? What did it profit the rich man, to be sumptuously cloathed, & fare deliciously euery day, when his body was buried in the dust & his soule in hel fire?

Asune. I pray you, Sir, what say you to these great ruffles, which are borne vp with supporters, and rebatoes, as it were with post and raile?

Theol. What should I say? but God be mercifull vnto vs. For such things do draw downe the wrath & vengeance of God vpon vs al: & as Col. 3.6. the Apostle saith: For such things sake, the wrath of God cometh vpon the children of disobedience. And truly, truly, we may wel feare that God wil plague vs for our abominable pride.

Asune. What say you then to these doubled and redoubled ruffles, which are now in common vse, strouting fardingales, long locks, foretufts, shag-haire and al these new fashions which are deuiled and taken vp every day?

Theol. I say, they are farre from that plainnesse, simplicitie, and modesty, which hath been in former ages, our fore-fathers knew no such things. It is recorded of William Rufus, some time King of this Land, that when his Chamberlaine on a time brought him a new paire of hose, he demaunded of him what they cost: who
answe.

answered, three shillings. Whereat the King being somewhat moued, commaunded him to prepare him a paire of a marke. If Kings were then thought to exceed, that bestowed a Marke vpon a paire of hose, what is it to be thought of many meane men in these our daies, (yea such as haue no liuing, and are scarce of any good calling) which bestow as much vpon one paire, as the King did vpon two, when he was thought most of all to exceed? But alas, alas, we haue passed all bounds of modesty and measure: there is no hoe with vs. Our land is too heauy of this sinne. For the pride of all Nations, and the follies of all Countries are vpon vs; how shall we beare them? And as for these new fashions, the more new they be, the more foolish and ridiculous are they. For with our new fashions, we are growen cleane out of fashion. If we had as many fashions of our bodies, as we haue of our attire, we should haue as many fashions as fingers and toes. But vaine men and women, doe apparently shew their vaine minds, by following so greedily such vaine toies and fashions.

Asiur. It was neuer good world, since starching and steeling, buskes, and whale-bones, supporters, and rebatoes, full moones, and hobby-horses, painting and dying, with selling of fauour and complexion, came to be in vse. For
since

since these came in, couetousnesse, oppression and deceit haue increased. For how else should pride be maintained? And sure it is, within these thirty yeeres, these things were not knowen, nor heard of. And what say you then to painting of faces, laying open of naked breasts, dying of haire, wearing of periwigs, and other haire coronets and top-gallants? And what say you to our artificiall women, which will be better then God hath made them? They like not his handy worke, they will mend it, and haue other complexion, other faces, other haire, other bones, other breasts, and other bellies, then God made them.

Theol. This I say: that you and I, and all the Lords people, haue great and iust cause of mourning, weeping, and lamentation, because
 Pl. 11. 9. such abomination is committed in Israel. Dauids eies gushed out with rivers of teeres, because men kept not Gods lawes: and an horrible feare came vpon him, because men forsooke
 Iere. 9. 1. the law of God. Jeremy did sigh in secret, wishing that his head were ful of water, & his eies a fountaine of teeres, because of the sins of the
 Neh. 13. people. Nehemiah mourned for the transgression of Gods people. Lots iust soule was vexed with the vncleane conuersation of the Sodomites: & shall we mourn nothing at all for these things? shall we be no wht grieved for the pride of our land?

land: Shall we shed no teeres for such horrible & intolerable abomination: They are odious in the sight of God and men: the aire stinketh of them. It is Gods maruellous patience, that the diuel doth not carry them away quicke, and rid the earth of them: or that fire & brimstone doth not come downe from heauen & consume them.

Antil. You are too hot in these matters of attire: you make more of them, then there is cause,

Asune. I conne him thanke; Gods blessing on his heart; I shall loue him the better, while I know him: because he is so earnest against such shamefull and detestable pride. Is it not a shame, that women, professing true Religion, should make themselves such pictures, puppets, and peacockes, as they doe? And yet I heare few preachers in the pulpit speake against it.

Antil. I maruell you should be so earnest in matters of apparell. You know well enough, that apparell is an indifferent thing: and that Religion, and the kingdome of God doth not consist in these things.

Theol. I know right well, that apparell in it owne nature is a thing indifferent: but lewd, wanton, immodest, and offensive apparell is not indifferent. For all such abuse taketh away the indifferency of them, and maketh them sinfull and euill, by circumstance. For otherwise, why should the Lord threaten by his Prophet,
that

that he would visit the Princes, and the Kings children and all such as were clothed with strange apparell, that is, the fashions of other countries: Zeph. chap. 1. 8. Again; why should the Lord so plague the proud dames, and minsing minions of Ierusalem, for their pride and vanity in attire, if there were no euill in such kinde of abuse? the Lord saith thus, in the third of Esay, against those braue & gallant dames; Because the daughters of Zion are haughty, and walke with stretched-out neckes and with wandering eyes, walking and minsing as they go, and make a tinkling with their feet: therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts. In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tires, the sweet bals, and the bracelers, and the bonnets, the tiers of the head, and the stops, the head-bands, and the tablers, the earrings, the rings, and the mufflers, the costly apparell, and the vailles, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the lawnes. And in stead of sweete sauour, there shall be stinke; and in stead of a girdle, a rent: and in stead of dressing of the haire, baldnesse: and in stead of a Stomacher, a girding of Sacke-cloth, and burning in steade of beautie. Then shall

shall her gates mourne and lament: and shee being desolate, shall sit vpon the ground.

Thus we see how terrible the Lord threatneth the gallant dames of Ierusalem for their excessive and abhominable pride. And this may wel be a Mirrour for the proud minions of our age, which assuredly may well feare, the Lord will bring some such iudgement vpon them, as hee did vpon the daughters of Ierusalem. For their sin is as great in this kinde, as was the daughters of Zion: and God is the same God now that he was then, to punish it.

Antile. Tush: neuer speake so much of these matters of apparell. For we must doe as others doe, and follow the fashion: or else wee shall not be esteemed.

Theol. If you follow them not, you shall be more esteemed of God, of his Angels, Saints, and all good men. As for all others, if you esteeme them more then these, you shew what you are.

Antil. Well, for all that, say you what you will, pride is in the heart, and not in the apparell. For one may be proud of plaine apparell, as well as of costly. And some are as proud of their falling bands, and little sets, as others are of their great ruffes.

Theol. You speake foolishly. For how know you that: can you iudge mens hearts & inward
af

affections: Can you say, when mens and womens apparell is sober, modest and Christian-like, that they haue proud hearts, & are proud of that attire: You goe very farre indeed, to iudge the heart. You ought to iudge charitably of such as goe soberly and modestly attired: euen that their heart is according to their attire. As for you, we may rather thinke your heart is vaine, light, and foolish: because your attire doth strongly argue it: And as the Prophet saith: The triall of your countenance testifieth against you: you declare your sinnes as Sodom, and hide them not.

Esay 3. 9.

Antile. I pray you then set downe some rules for apparell out of the Scripture.

Theol. I may well set downe what I will: but surely most men and women will do what they list. For verily it may be thought that many of this age haue sworn God, & his word, & al goodnesse. For they are come to this point, let God say what he will, they will do what they list. For as the Prophet saith; They haue made a couenant with Hell, and with death, and are growen to an agreement: *Esay 28. 15.* And I doe verily thinke, if God himselfe should come downe from Heauen in his owne person, and dissuade men and women from this vanitie of apparell, yet would they still vse it, as it were in despite of God, and as it were to anger him

th e

the more. For they are so extraordinarily enamoured, and so immoderately delighted with it, and do so continually, and altogether dote on it, and are so wood mad of it, that they will haue it, though men and angels, and all the world say nay : nay; which is more, though they should go to the diuel quicke with it. And therefore it is but lost labour to speake against it, preach against it, or write against it. It is but euen to plough the sea, or knocke at a deafe mans doore: for there is no hope of any reformation. Onely this we gaine, that the world is reprobued and conuicted of sinne : and these things shall stand in record against them, in the last day : so that they may say, they had a faire warning, and that there was a Prophet amongst them.

Philaga. Yet for all this I pray you set vs downe some directions and rules, out of Gods holy booke, concerning attire. For albeit some bee very bad and outragious in these things, yet there be some others which are well disposed, and will (no doubt) make some conscience to frame themselves according to the rules of Gods word.

Theol. Well then, for their sakes which are well disposed, I will set downe some few directions. Saint Paul in 1. Tim. 2. 9. willeth that women should array themselves in comely apparell, with shamefastnesse and modesty, as becomnieth

commeth women that p[ro]fesse the feare of God : and not with boydered haire, or gold, or pearles or costly apparell. The Apostle Saint
 1. Pet. 3. 3. Peter giueth like rules also : for he saith, speaking of Christian matrones, and p[ro]fessors of holy Religion, that their apparell must not be outward, that is, not consist so much in outward b[ea]uery (as boydered haire, gold put about, &c.) as it must be inward; that the hid man of the hart may be clothed with a meeke & quiet spirit : which is a thing before God much set by. For after this manner, saith he, in times past, the holy women, which trusted in God, did attire themselves : as Sara, Rebecca, Rachel, and such like ancient and graue matrones.

Phila. Wherein doth this inward cloathing specially consist?

Theol. In foure things, which are set downe in the forenamed places : to wit, shamefastnes, modesty, a quiet spirit, and a meeke spirit.

Phila. These be fine suites of apparell, indeed. I would all women would put them on, and neuer put them off, but weare them continually. For they are the better for wearing, though all other apparell be the worse.

Theol. If women would decke themselves inwardly with these foresayd vertues, they would be vnto them as ornaments of gold, and
 Pro. 30. 1. iewels of pearle. For the woman that feareth the

the Lorde shall be praised.

Phila. But nowe I pray you sir, set downe your iudgement for outward attire.

Theol. This is all that I can say, touching that point, that it must be as the Apostle saith: Comely, decent, handsome, neat and seemely; not light, nor wanton, not lasciuious, not immodest, not offensive.

Phila. But who shall iudge what is comely, sober, handsome modest, &c. For every man and woman will say, their apparell is but decent and cleanly, how gallant, braue, and flaunting so euer they be.

Theol. Herein the examples of the most godly, wise, graue, and modest men and women are to be followed: for who can better iudge what is comely, sober and modest, then they?

Phila. But we see some, even of the better sort, in this matter are a little infected, run out, and goe beyond their bounds.

Theol. The more is the pity. But alas, we see the sway of the time, and the rage of the streame is so violent, that it carrieth before it whatseuer is not settled, and very deepe rooted. And some godly and wel disposed persons, whose hearts are not with these things but with God, are notwithstanding perforce caried away with the violence of the wind, and tide: whose case, though it cannot well be defended, or excused;

yet it is much to be pitied and lamented.

Phil. Haue you any further directions, touching this point?

Theol. There is one thing yet more to be added: to wit, that attire be according to mens places, callings and degrees. For that is not seemly for one, that is seemly for another: that becomes not one mans place, that becometh anothers: For that is not meet for poore men, which is meet for rich men: nor that meet for meane men, which is meet for men of note and great place.

Phila. Then you thinke it lawfull for kings, princes, and great personages, to weare peerle, golde, siluer, veluet, &c.

Theol. Questionlesse, it is lawfull for such in sober manner and measure, to weare the most costly and precious things which the earth can afford: and that, to set out the magnificence, pompe, and glory of their places. And therefore such things are in them most comely and decent.

Phila. But now adaies, few will keepe within compasse, few will know their places: but the most part run beyond their bounds, and leape quite out of their sockets.

Theol. True indeed. For now adaies, meane gentlewomen, yea some gentlewomen of their owne making, will ruffle it, and bzaue it out, in their attire, like Countesses and Ladies of honour.

honour. Blaine folke also, in the Countrey, will flaunt it like Couriers, and like good gentlemen, and gentlewomen: and they seeme to say in their hearts, Fie of this plaineesse, wee will no more of it, wee will not take it as wee haue done. So that now the old prouerbe is verified: Euery Iacke will be a gentleman, and Ione is as good as my Lady. For now we cannot, by their apparell, discerne the maide, from the Mistres: nor the waiting gentlewoman, from her Lady. And thus we see, in this matter of apparell, how all is out of ioynt.

Phila. Is there any more to be said, in this case?

Theol. There is yet another thing to be respected, in this matter of attire.

Phila. What is that?

Theol. That it be according to mens abilities. For it is lamentable to consider, how poore men and women, poore hyred seruants, milke-maides, and such like, goe quite beyond their abilitie. And more lamentable, to see what wretched and ill-fauoured shifts they make, to compasse these things: so sharpe and so eagerly, are they set vpon them.

Phila. Well Sir, now you haue sufficiently rolled the stone, and at large satisfied vs touching the matter of pride; which is the first signe of condemnation. Now proceede to the se-

cond, which is whoredome; and vnfold vnto vs out of the Scriptures, the dangers thereof.

Pro. 22.14. *Theol.* Salomon in his Proverbs, saith: That the mouth of a strange woman, or an harlot, is as a deepe pit: he, that is a derestation to the Lord, shall fall therein. Wherein he plainly sheweth, that those whom God detesteth, and is exceeding angry with, are given ouer to this

Pro. 23.17 vice. And, in another place, he saith: An whore is as a deepe ditch, and as a narrow pit. Proving thereby, that if a man be once fallen in with an harlot, he shall as hardly get out againe, as a man that is plunged into a very deepe & narrow pit, where he can scant stir himselfe. The same

Eccl. 7.28. Salomon, in the booke of Ecclesiastes, yeldeth vs the reason hereof: namely, because shee is as nets, snares & bands: wherein if a man be once taken he is fast enough for getting out. I finde, saith he, more bitter than death, the woman, whose heart is as hers and snares, and her hands as bands. He that is good before God shall be

Eccl. 7.28. deliuered from her: but the sinner shall be taken by her. We do therfore plainly see, in what a labyrinth & dangerous case they be, that are left of God, and given ouer to whoredome and harlots. And therfore it is said: Desire not her beauty in thine heart: neither let her eie-lids catch thee. For, by a whorish woman, a man is broght to a morsell of bread: and the adulteresse hunteth

Pro. 26.5.

terh for life, which is precious. Againe, he saith:
 Albeit the lips of an harlot drop as an honie-Pro. 5.3.4.
 combe, & the roose of her mouth is softer then
 oile; yet her latter end is bitter as worm-wood,
 and as sharpe as a two edged sword. All these
 prudent speeches of the holy Ghost, doe most e-
 uidently shew vnto vs, what a feareful thing it
 is to commit whozedome, and so to fall into the
 hands of whores and harlots. Therefore Iob
 saith of the wicked: Their soule dieth in youth,Iob 36.14.
 and their life among the whore-mongers.

Phila. You haue very well shewed, out of
 Gods booke, the great danger of whoredome
 and adultery. And it is greatly to be lamented,
 that men in this age, make so light of it as they
 doe, and that it is so common a vice: nay, that
 some (alas, with grieve I speake it) doe professe
 it, line by it, and prostitute themselves wholly
 vnto it.

Theol. Such men and women may iustlie
 feare the plaguing hand of God: for the Lord
 saith, by his prophet: Though I fed them to Ier. 5.8.
 the full, yet they committed adultery, and assem-
 bled themselves by companies in harlots hou-
 ses. They rose vp in the morning like fed hor-
 ses: euery man neigheth after his neighbours
 wife. Shall I not visit for these things (saith the
 Lord?) Shall not my soule be auenged on such
 a nation as this?

Phila. Me thinketh, if men were not altogether hardned in this sinne, and euen past feeling, and past grace, this threatning and thundring of God himselfe from heauen, should terrifie them.

Theol. A man would thinke so indeede: but now we may take vp the old complaint of the Prophet: I hearkened and heard, and loe no man spake aright: no man repented him of his euill, saying: What haue I done? Euery one turned to their race, as the horse rusheth into the battell.

Aniſe. Tush, whoredome is but a trick of youth, and wee see all men haue their imperfections.

1. Cor. 10. 8. *Theol.* You speake prophanely, and wickedly: for, shall wee count that but a trick of youth,

for the which the Lord smote three and twenty thousand of his owne people in one day? Shall

2. Sam. 12. 10. we count that but a trick of youth, for the which the Lord threatned Dauid, his owne seruant,

that the sword should neuer depart from his house? Shall we count that but a trick of youth,

Genes. 24. 25. for the which Hamor and Shechem, the father and the sonne, and many other, both men, women and children, were cruelly murdered by Simeon and Levi, the sonnes of Iacob? Shall we

1. Sam. 2. 22. count that but a trick of youth, for the which the Lord slew Hophni and Phineas, the two

sonnes

sonnes of Eli the Priest, in the battell of the Philistines: Shall we thus set all at fir and leuen, and make light of such horrible villanies? Doth not the seueritie of the punishments shew the greatnesse of the sinne? Doth not the Apostle say: These things came vpon them for our ensamples, vpon whom the ends of the world are come: and yet you passe it ouer with a tush, and a tricke of youth: as if God were to be dallied with. No, no, be not deceiued; God is not mocked. They which will not be moued now in hearing, shall one day be crushed in pieces in feeling. And they which now call whozdome a tricke of youth, shall one day howle and crie, yell and yelp, for such trickes, with woe and alas that ever they were borne.

Amil. Oh sir you must beare with youth, youth you know is fraile; and youth will be youthfull, when you haue said all that yon can.

Theol. Yes, but God doth allow no more libertie vnto youth, then vnto age: but bindeth all, vpon paine of death, to the obedience of his commandements. The Apostle saith: Let young men be sober minded. David saith: Wherewith shall a young man cleanse his way? In taking heede thereto according to thy worde. The wise man saith: Remember thy Creator, in the dayes of thy youth. And further addeth: that if they will heedes follow their lusses,

1. Sam. 4.

11.

1. Cor.

10. 11.

Tit. 2. 6.

Psal. 119.

9.

Ecd. 12. 1.

lusts, their pleasures, and their owne swinge: yet in the end he will bring them to iudgement, arraigne them, condemne them, and tame them in hell fire well enough.

Phila. Yet we see, men are so violently carried after their lust, and so desperately bent, that they will haue the present sweet and pleasure of sin, come of it what will. Come sicknesse, come death, come hell, come damnation, they are at a point: they will pay the highest price for their lustes. They will purchase their pleasures with the losse of their soules. Oh wofull purchase: O damnable pleasures.

Theol. Sweet meat will haue sower sauce, and a dramme of pleasure, a pound of a sorrow. Such cursed catifes shall at last pay a deare shot for their pleasures. Such desperate wretches shall one day know (to their euerlasting woe) what it is to prouoke God, & to sin with so high an hand against him. They shall well know in spight of their hearts, that vengeance is prepared for the wicked, and that there is a God that iudgeth the earth. Let al men therfore take heed

Heb. 13. 4. in time. For whoremongers and Adulterers God will iudge. And the Apostle saith flatly,
 1. Cor. 6. That whoremongers and Adulterers shall not
 9. inherit the kingdome of God. Let therefore
 Heb. 12. no fornicator, or vncleane person, bee found
 1. Pet 2. amongst vs, as was Esau. But let vs abstain from
 fleshly

fleshy lusts, which fight against the soule: And let every one know how to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles which know not God. 1. Thess. 4. 5.

Herein let vs consider the wise speech of an ancient Father: Sinne, while it is in dooing, ministreth some pleasure; but when it is committed, the short pleasure thereof vanisheth awaie, and long sorrow commeth in stead of it. Neither let vs heere reiect the saying of a wise Weathen: Shunne pleasure, for feare of smart. Sowre things follow sweet, and ioy heauinesse. Chrysoft. Math. Isocrates ad Deme.

Antile. Yet for all this, you shall not make me beleue, that whoredome is so hainous a matter. You make more of it then it is.

Theol. True indeed. For you, and such as you are, will beleue nothing against your lusts, and fleshy delights: and that is the cause why you are deafe on this eare. I will therfore adde a word or two more (out of the oracles of God) to that which hath bin spoken. The wise king saith: He that committerh Adulterie with women, destroyeth his owne soule: and so is accessarie to his owne death, which is no small matter. For wee vse to say, if a man hang himselfe, drowne himselfe, or any manner of way make away himselfe: that he was cursed of Pro. 6. 32.

of God, that Gods hand was heauie against him, that the diuell ought him a shame, and now he hath paid it him. And all the countrey rings of such a strange accident, when, and where it falleth out: and the Crowner of the Countrey doth sit vpon it. How much more may all the world wonder at this, that a man should destroy his owne soule, and wittingly and willingly cast away himselfe for euer! Now the holy Ghost saith: the Adulterer doth such an act, giueth such a venture, and willingly murdereth himselfe. Oh, therefore woe vnto him, that euer he was borne. For sure it is that great Crowner of heauen, that crownes whom hee will crowne, shal one day sit vpon it, and giue iudgement. Moreover, as the Adulterer sinneth against his soule: so also he sinneth against his bodie after a speciall manner, as witnesseth the Apostle. Also he sinneth against his goods and outward estate: as the holy man Iob testifieth, saying: Adulterie is a fire, that deuoureth to destruction, and it will roote out all our increase. Furthermore he sinneth against his name. For the Adulterer shall finde a wound and dishonour: and his reproch shall neuer be put away.

Item, he sinneth against his wife: who is his companion and the wife of his covenant. And God saith, in the same place: Let none trespasse

1. Cor. 6.
18.

Iob 31.
12.

Pro. 6. 33.

trespasse against the wife of his youth : keepe
 your selues in your spirit, and transgresse not.
 Last of all he sinneth against his children and
 posteritie : as the Lord said to David : Because 2.Sam.
 thou hast despised me, and done this, therefore 12.10.
 the sword shall neuer depart from thy house.
 Beholde I will raise vp euill against thee, out
 of thine owne house. Now therefore, to con-
 clude this point, we may see how many deadly
 wounds men make in themselves, by commit-
 ting of adultery. They wound themselves in
 their soules. They wound themselves in their
 bodies. They wound themselves in their goods.
 They wound themselves in their names. They
 wound themselves in their wiues, and in their
 children. What man, except he were stark mad,
 would thrust in himselfe, in so many places, at
 once? The adulterer, with his owne sin of adul-
 terie, maketh all these deadly wounds in him-
 selfe. And it is a hundred to one he will neuer
 get them cured, but will die, and bleed to death
 of them. Lo, thus you see the dangerous quality
 and condition of this sin. Shall we now therfore
 make light of it? Shall we say it is but a tricke
 of youth? Shal we smooth ouer the matter with
 sweet words, when the holy Ghost maketh it so
 hainous and capitall? Shal we make nothing of
 that, which draweth downe Gods wrath vpon
 the soule, body, goods, name, wife and children?

That

Basil in
Epist.
Gregor.

That were an intolerable blindnesse, and most
extreame hardnesse of heart. An ancient writer
hath long agoe passed sentence vpon vs, who
make so light of this sin: for, (saith he) Adulter-
y is the very hooke of the diuell; whereby he
draweth vs to destruction. And another godly
father saith: that Adulterie is like a furnace,
whose mouth is gluttonie, the flame pride, the
sparkles filthy words, the smoke an euill name,
the ashes puerie, and the end shame. And so
wee plainly see, that holvsouer wee regard not
this sinne, but flatter our selues in it, yet those,
whose eies the Lord hath opened, haue in all a-
ges condemned it as most flagitious and horri-
ble: yea the very Heathen will rise vp in iudg-
ment against vs, who haue spoken and written
many things against this filthy & beastly vice.

Phila. Now indeede you haue sufficiently
branded the vice of adulterie, and laid out the
vglinesse thereof, that all men may behold it
starke naked and abhorre it. If any man (not-
withstanding all this) will venture vpon it, hee
may be saide to be a most desperate monster.
For what doth he else, but (as it were) put his
finger into the Lions mouth, and (as it were)
take the beare by the tooth: and they may well
know what will follow, and what they may
looke for. Let all men therefore in time take
heed to themselves, and to their owne soules,

as they will answer it at their vttermoſt perill, at the dreadfull day of iudgement, when the ſecrets of all hearts ſhalbe diſcloſed. But now one thing reſteth; to wit, that you ſhould ſhew vs the ſpeciall roots and cauſes of adulterie.

Theol. There be five ſpeciall cauſes of it. The firſt is our naturall corruption: for the verie ſpawne and ſeed of all ſinne is in our corrupt nature: and this, of all other, is a moſt inherent ſinne, as witneſſeth the Apoſtle Iames, ſaying: When luſt hath conceiued, it bringeth forth ſinne; and ſinne, when it is perfected, bringeth forth death. Iam. 1. 15.

The ſecond is gluttonie and fulneſſe of Bread: for when men haue filled their bellies, and crammed their paunches, as full of good cheare, wine, and ſtrong drinke, as their ſkins can hold, what are they meet for, or what mind they elſe, but adulterie and uncleanneſſe? And therfore well ſaith one: Great nourishment, and groſſe feed, it is the ſhop of luſt. The Heathen Poet could ſkill to ſay, *Sine, Cicere & Baccho cina friget Venus.* Without meat and drinke, luſt waxeth colde. And to this effect the wiſe king ſaith, that their eies ſhall behold ſtrange women, whoſe hearts are ſet vpon wine and belly-cheare. And therefore he aduiſeth all men, not to looke vpon the wine when it appeareth red, when it ſheweth his colour in the cup, or

Errreth

Est offi.

cina

Terence.

Pro. 23.

verſ. 3. &

verſ. 33.

Gregori-
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stirreth very kindly : and that for feare of this after-clap. An ancient wyter saith to the same purpose : Hee that delicately pampereth his belly, and yet would overcome the spirit of fornication, is like him that will quench a flame of fire with Oyle.

Therefore, to close up this point, sure it is, though men pray, heare, and read much, and be otherwise well disposed : yet except they be absteinous in diet, they will be much troubled with lust.

The third cause of adulterie, is Idlenesse : For when men are lazie, luskish, and idle, hauing nothing to do, they lie wide open to adulterie ; and lust creepeth into them. Some Historiographers write, the Crab-fish is very desirous to eat Oysters : but because she cannot perforce open them, she watcheth her time when they open themselves vnto the sun after the tide, and then she putteth in her claw, and pulleth out the Oyster. Euen so sathan watcheth his opportunity against vs, that he may infect and breathe into vs all filthy lusts, and adulterous desires, when wee lie open vnto him by idlenesse. Wisely therfore to this point said the Greeke Poet : Much rest nourisheth lust. And another Poet saith : *Quaritur agistus quare sit factus adulter? In promtu causa est: desidiosus erat.*

Hesiodus.

Slothfull laziness is the cause of Adulterie,
and

And therefore another saith : Eschew idlenesse, and cut the sinewes of lust.

Oīa si tol-
las, periere
cupidinis ar-
cus.

The fourth cause of adultery, is wanton ap-
parell: which is a minstrelsie, that pipes vp a
daunce vnto whozedome. But of this enough
before.

The fift and last part of adultery, is the hope
of impunitie, or escaping of punishment. For
many being blinded and hardened by Sathan,
thinke they shall neuer be called to an account
for it: And because they can bleare the eies of
men, and carry this sin so closely vnder a cloud,
that it shall neuer come to light, they thinke all
is safe, and that God seeth them not. And there-
fore Iob saith: The eie of the adulterer waiteth
for the twi-light, and saith; None eie shall see
me. And in another place; How shall God
know? can he iudge thorow the darke cloud?
But verily, verily, though the adulterer doe ne-
uer so closely and cunningly conuey his sin vnder
a canopie, yet the time will come when it
shall be disclosed, to his eternall shame. For
God will bring enery worke to iudgement, with
enery secret thought; whether it be good or e-
uill. For he hath set our most secret sins in the
light of his countenance. And hee will lighten
the things that are hid in darknesse, and make
the counsels of the heart manifest. For this
cause Iob saith; When I sinne, thou warchest

Iob 24.15.

Iob 23.13.

Eccl. 12.24.

Psal. 91.8.

1. Cor. 4.5.

Iob 10.

F

me,

Dent, .

me, and wilt not purge me from my sinne.

Phila. Now you haue shewed vs the causes of adultery, I pray you shew vs the remedies.

Theol. There be six remedies for adultery: which no doubt will greatly preuaile, if they be well practised.

Phila. Which be they?

Six remedies of adultery.

Theol. Labour.

Abstinence.

Temperance.

Praier.

Restraint of senses.

Shunning of womens company, and all occasions whatsoever.

Phila. Well sir; now you haue waded deepe enough in the second signe of damnation, I pray you let vs proceed to the third, which is couetousnesse. And as you haue laid naked the two former, so I pray you, strip this starke naked also, that all men may see what an vgly monster it is, and therefore hate it, and abhorre it.

Theol. I would willingly satisfie your mind: but in this point I shall neuer do it sufficiently. For no heart can conceiue, or tongue sufficiently vtter the loathsomnesse of this vice. For, Couetousnesse is the foulest fiend, & blackest diuell of all the rest. It is euen great Beelzebub himselfe. Therefore I shall neuer be able fully to describe it vnto you: but yet I will do what I can to

ts strip it, and whip it skarke naked. And how-
soever that men of this earth, and blind world-
lings, take it to be most sweet, beautifull and a-
miable, and therefore do embrace it, entertaine
it, and welcome it, as though there were some
happinesse in it; yet I hope, when I have shew-
ed them the face thereof in a glasse (even the
true glasse of Gods word) they will be no more
in such loue, but quite out of conceit with it. I
will therefore hold out this glasse to them.

Saint Paul to Timothy brandeth this sinne
in the forehead, and boareth it in the eares, that
all men may know it, and auoid it; when hee
saith: Couetousnesse is the root of all euill.

1. Tim. 6.

Our Lord Iesus also giueth vs a watch-word
to take heed of it, saying: Take heed, and beware
of couetousnesse. As if he should say; touch it
not, come not neare it, it is the very breath of
the diuell: it is present death and the very rats-
bane of the soule. The Apostle layeth out the
great danger of this sinne, and doth exceedingly
grime the face of it, when he saith: that the
end of all such as minde earthly things, is dam-
nation. Let all carnal worldlings, and muckish
minded men lay this to heart, and consider
well of it, lest they say one day: had I wist.

10.

Luke 12. 15.

Phila. Good sir, lay open vnto vs the true
nature of Couetousnesse, and what it is, that
we may more perfectly discern it.

Phil. 3. 19.

Theol. Couetousnesse is an immoderate desire of hauing.

Phila. I hope you doe not thinke frugality, thriftinesse, and good husbandry to be couetousnesse.

Theol. Nothing lesse. For they be things commanded; being done in the feare of God, and with a good conscience.

Phila. Doe you not thinke it lawfull also for men to doe their wordly businesse, and to vse faithfulnessse and diligence in their callings, that they may provide for themselves and their families?

Theol. Yes no doubt. And the rather, if they doe these things with calling vpon God for a blessing, vpon the works of their hands; and ble praier & thanksgiuing befoze & after their laboꝝ, taking heed all the day long of the common corruptions of the world: as swearing, cursing, lying, dissembling, deceiuing, greedy getting, &c.

Phila. Wherein I pray you doth couetousnesse especially consist?

Theol. In the greedy desire of the mind. For we may lawfully doe the works of our calling, and play the good husbands and good huswiues; but we must take heed that distrustfulness, and inward greedinesse of the world doe not catch our hearts. For then are we set on fire, and vtterly vndone.

Phila.

Phila. Sith couetousnesse is especially of the heart, how may we know certainly, when the heart is infected?

Theol. There be foure speciall signes of the hearts infection.

Phil. Which be they?

Theo. The first is an eager and sharp set desire of getting. Therefore the holy Ghost saith: He that hasteth to be rich, shall not be unpunished. And againe: An heritage is hastily gotten at the beginning; but the end thereof shall not be blessed. The Heathen man also saith: No man can be both iustly, and hastily rich.

Pro. 28.

Pro. 20.

21.

Demost.

henes in

Olinth 3.

The second is a pinching and niggardly keeping of our owne, that is, when men (being able to giue) will hardly part with any thing, though it be to neuer so holy and good vse. And when at last with much adoe, for shame they giue something, it commeth heauily from them (God wot) and scantly.

The third is, the neglect of holy duties: that is, when mens minds are so taken up with the loue of earthly things, that they begin to slacke and coole in matters of Gods worship.

The fourth and last is, a trusting in riches, and staying vpon them, as though our liues were maintained by them, or did consist onely in them: which thing our Lord Iesus flatly denieth, saying: Though a man haue abundance,

yet his life consisteth not in the things that hee hath. *Luke. 12. 15.*

These then are foure euident signes and tokens, whereb^y we may certainly discern, that mens harts and intrailles are infected with couetousnesse.

Two causes of Couetousnesse.

Phila. You haue very well satisfied vs in this point. Now let vs vnderstand the originall causes of Couetousnesse.

Theol. There be two speciall causes of Couetousnesse. The one is the ignorance and distrust of Gods prouidence.

The other is the want of tasting and feeling of heavenly things: For till men taste better things, they will make much of these: till they feele heauen, they will loue earth: till they be religious, they will be couetous.

Wherefore the cause is sone espied, why men are so sharpe set vpon these outward things, and doe so admire riches, worldly pompe, pleasures, and treasures: Because they know no better, they neuer had taste or feeling of those things which are eternall.

Phila. Now as you haue shewed vs the causes of Couetousnesse, so let vs also heare of the effects.

Theol. If I once enter into this, I shall bee entangled and wound vp in a maze, where I know not how to get out againe. For, the euill

effects

effects of this vice are so many, and so great, that I know not almost where to begin, or where to end. Notwithstanding, I will enter into it; get out how I can.

Phila. If you doe but giue vs some taste of them it shall suffice.

Theol. When will I briefly dispatch things in order. And first of all, I reason from the wordes of the Apostle before alleadged, that if couetousnes, and the loue of money be the root of all euill, then it is the root of idolatry, the root of murther, the root of theft, the root of lying, the root of swearing, the root of symony, the root of bribery, the root of blury, the root of lawing, the root of all contentions in the Church, and the root of all brabling and brawling in the Common weath. Moreover, it spreadeth far & nere, it dwelleth in euery house, in euery towne, in euery city; it prieth into euery corner, it creepeth into euery heart; it annoyeth our Physicians, it infecteth our Divines, it choaketh our Lawyers, it woundeth our Farmers, it baneth our Gentlemen, it murthereth our trades-men, it bewitcheth our Merchants, it stingeth our mariners. Oh couetousnes, couetousnes, it is the poison of al things, the wound of Christianitie, the bane of all goodnesse! For couetousnesse marres all: it marreth all, euery where, in all places, in all degrees, amongst all

persons. It marreth marriages: for it coupleth young to old, and old to young. It marreth hospitality, it marreth all good house-keeping, it marreth almes deeds, it marreth Religion, it marreth Professors, it marreth Ministers, it marreth magistrats, it marreth all things. And therefore what sinne so grievous, what euill so odious, what vice so enormous as this: For this cause it was pretily said of one: that all other vices are but Factors to Couetousnes, and serue for Porters to fetch and bring in her lining. She maketh symonie her Iudge, bribery her Iudge, blury her Iudge, deceit her Iudge, swearing her Iudge, lying her Iudge. What a diuell incarnate is this, that setteth so many vices a worke, and hath so many Factors and vnderlings to serue her turne! Are they not in a pretty case, thinke you, that are infected with this sin: Ah, they are in a most miserable case. It had bene good they had neuer bene bozne. For being alive they are dead: dead I meane in their soules. For Couetousnes is soules poison, and soules bane. Couetousnes is the strongest poison to the soule that is. It is a confection of all the Spiders, Moades, Snakes, Adders, Scorpions, Basiliskes, and all other the most venomous bermine of the whole world. If the diuell can get vs to take downe but one penny weight of it, it is enough, he desires no more.

For presently we fall down stark dead. Therefore the Apostle saith : They that will be rich (he meaneth in all haste, by hooke or by crooke) fall into temptations, and snares, and into many foolish and noisome lusts, which drowne men in destruction and perdition. For, as Couetousnesse is ranke poison to the soule : so the Apostle compareth it to the deepe gulfe, wherein thousands are drowned. And therefore he adbeth in the same place: But thou O man of God shie these things. In which words he doth most grauely aduise all the Ministers of the word of God, to take heed of it. For as it is dangerous to all men ; so it is most dangerous and offensive in the preachers of the Gospell.

Phila. Indeepe it must needs be graunted, that Couetousnesse is a very grievous sinne : yea euen a monster with seven heads. Yet for all that, wee see in this our iron age, how many of all sorts are infected with it: and how few will giue any thing to any holy vse. Most men now adayes haue nothing to spare for Christ, nothing for his Gospell, nothing for his Church, nothing for the poore children of God, and needy members of Christ. Christ is a little beholden vnto them: for they will do nothing for him, no not so much as speake a good word in his cause, or the cause of his poore Saints. Euery little thing with them,

is too much for God, and good men. For when they come to giving vnto holy and necessary vses, then they will sticke at a penny, and scotch at a great, and euery thing is too much. But to bestow vpon themselves, nothing is too much. Nothing is too much for lust, for pleasure, for backe, bellie, and building; for cards and dice, for whores and harlots, for rioting and reueling, for Tauerne and brothel-houses. Hundreds and thousands are little enough, and too little, for their expences this way. It is lamentable to consider, what masses of mony are spent and bestowed vpon these things. But, alas, alas, how heauie an account are they to make in the day of the Lord, which so spend their lands, liuings, and reuenues! I quake to thinke what shall become of them at last. It were well for them, if they might be in no worse case then a Crocodile, or a curre dogge.

Theol. It is most certaine that you say: and we all haue great cause to lament it, & to take vp the old complaint of the Prophet Ieremie, saying: From the least of them, even vnto the greatest of them, euery one is giuen vnto Couetousnesse: and from the Prophet euen vnto the Priest they all deale falsly. And another Prophet saith: they build vp Zion with blood, and Ierusalem with iniquitie. The heads thereof iudge for rewards, and the Priests thereof teach

Ier. 6. 16.

Mic. 3. 10.

teach for hire, and the Prophets thereof prophecy for mony : yet will they leane vpon the Lord and say : Is not the Lord amongst vs ? no euill can come vnto vs. But these holy Prophets, and men of God, doe fully describe vnto vs the state of our time : wherein, though all be corrupted, yet we beate our selues stoutly vpon God, we presume of his fauour, because of our outward profession, and say in our hearts: No euill can come vnto vs.

Asune. You say very true, Sir. The world was neuer so set vpon couetousnesse, and men were neuer so greedily giuen to the world, as now adaies. And yet (in truth) there is no cause why men should be so sharpe set vpon this world. For this world is but vanity : and all is but pelfe and trash. Fie on this mucke.

Phila. Many such men as you are, can skill to giue good words, and say : Fie on this world: all is but vanity : and yet for all that in your daily practise, you are neuerthelesse set vpon the world, nor neuer the more seeke after God. You heare the word of God no whit the more, you read no whit the more, you pray neuer the more ; which evidently sheweth, that all your faire speeches, and protestations, are nought else but hypocrisie and leazing. Your hearr is not with God, for all this. All is but words, there is no such feeling in the heart.

And

Deut. 5.
28.

And therefore I may iustly say to you, as God himselfe said to his people : This people haue said well, all that they haue said. Oh, that there were an heart in them to feare me, and keep my commandements!

1. Tim. 6.

Theol. His wordes indeed are good ; if his heart were according. For all things considered, there is no cause why men should be so giuen to this world: For they must leaue it, when they haue done all that they can. As we say: To day a man, to morrow none. And as the Apostle saith : We brought nothing into this world : and (it is certaine) we shall carry nothing out. We must all die, we know not how soone: why therefore should men set their hearts vpon such vncertaine and deceiuable thinges? for all things in this world are more light then a feather, more brittle then glasse, more fleeting then a shadow, more vanishing then smoke, more vnconstant then the winde. Doubtlesse saith the Prophet David : Man walketh in a shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them: *Psalm. 39. 6.* I wonder therefore that these Moules and Duck-wormes of this earth, should so minde these shadowish things, and so dote on them as they doe. If they were not altogether hardned and blinded by the diuell, they would not be so nereely knit
to

to the clod and the peny as they are : thinking, and alwaies imagining, that there is no happinesse but in these things, which are but dung and drosse: and at last they will giue vs the slip, when we thinke our selues most sure of them.

The wise king, who had the greatest experience of these things, that euer man had (for hee enioyed whatsoeuer this world could afford, vpward and downeward, backward and forward) yet could find nothing in them, but vanity and veration of spirit. Moreover, he flatly a- uoucheth, that all these things, riches, wealth, honour, pleasures, and treasures, will most notably deceiue vs in the end, giue vs the slip and be gone. For he compareth riches, and all the glorie of this world, to an Eagle or Hawke, which a man holdeth vpon his fist, stroketh her, maketh of her, taketh great delight and pleasure in her, and saith he wil not take ten pounds for her: yet al on the sudden she taketh her flight, and flieth vp into the ayze, and he neuer seeth her moze, noz shee him. The wordes of the holy Ghost are these : Wilt thou cause thine eyes to flie after them? (meaning riches) Thou mayst: but they will not be found. For they will make themselues wings like to the Eagle, which flieth vp to Heauen. From thence we may learne, that though we set our hearts neuer so much on any thing here below : yet at
the

Pro. 23. 5.

the last it shall be taken from vs, or we from it.

Therefore all worldly men doe but weene the Spiders webbe, and may fitly be compared to the silly Spider, who toileth her selfe, and laboureth all the wake long to finish vp her webbe; that she may lodge her selfe in it, as in her owne house and free-hold. But alas, at the weeks end, a Maid in a moment with one brush of a brome, dispossesseth her of her inheritance which she had purchased with great labour and much adoe. Euen so, when the men of this world haue, with much care and trauell, purchased great lands and reuenues, and gathered all that they can: yet on the sudden, death (with one stroke of his direfull dart) will make them giue vp the ghost: and then where are they? It was pretily therefore said of a man in the light of nature: No man hath euer liued so happily in this life, but in his life-time many things haue befallen him, for the which he hath wished rather to die then to liue. And assuredly I thinke there was neuer any man liued any one day vpon the face of this earth, but some griefe or other either did, or fully might inuade his minde ere night: either in the temptations of the world, the flesh, or the diuell: or in regard of soule, body, goods, or name: in regard of wife, children, friends, or neighbours: in regard of dangers to Prince, Estate, church,

or

Herodo-
tus Po-
lym.

02 Common-wealth : in regard of casualties and losses by water, by fire, by Sea 02 by land. What a life therefore is this, that hath not one good day in it? Who would desire to dwell long in it? For it lieth open euery day to manifold miseries, dangers, losses, casualties, reproaches, shame, infamie, pouerty, sicknesse, diseases, collickes, agues, tooth-ache, head-ache, backe-ache, bone-ache, and a thousand calamities.

Phila. You haue very well described vnto vs the vanitie of this life, and that no day is free from one sorrow or other, one griefe or other. Which thing our Lord Iesus ratifieth, in the reason which he bringeth, why men should not distrustfully care for to morow. For, saith he, Sufficient vnto the day is the euill thereof. Or, as some reade it, The day hath enough with his owne griefe. Wherein hee doth plainly shew, that euery day hath his sorrow, his euill, his griefe, and his thwart. But I pray you proceed further in this point.

Mat. 6.

Theol. This I say further: that when men haue swinked and sweat, carked & cared, moiled and turmoiled, d2udged & d2oiled by night & by day, by sea and by land, with much care and sorrow, much labour and griefe, to rake together the things of this life; yet at last, all will away again, and we must end where we began.

For

For, as Iob said; Naked wee came into the world: and naked we must goe out. *Iob 1.* For euen as a wind-mill beateth it selfe, maketh a great noise, whisleth and whisketh about from day to day, all the yere long; yet at the yeres end standeth still where it began, being not moued one foot backward or so2ward: so when men haue blustered and blowen all that they can, & haue euen run themselves out of bzeath, to scrape vp the commodities of the earth, yet at last they must (spite of their beards) end where they began: end with nothing, as they began with nothing: end with a winding sheet, as they began with swadling clouts. For what is become of the greatest Monarchs, Kings, Princes, Potentates, and Magnificoes, that euer the world had? Where is Cyrus, Darius, Xerxes, Alexander, Cæsar, Pompey, Scipio and Hanniball? Where are the valiant Henries, and noble Edwards of England? Are they not all gone downe to the house of obliuion? Are they not all returned to their dust, and all their thoughts perish? Though they were as Gods, yet haue they died as a man, are fallen like others.

Who now careth so2 them? who talketh of them? who seareth them? who regardeth them? do not beggars tread vpon them? Yet while they liued, they were the Lords of the world:

- the

they were as terrible as Lions: fearefull to all men: full of pompe and glozie, dignitie and maiestie. They plowed vp all things, they bare all befoze them, and who but they? But now they haue giuen vp the ghost, and are (as Iob saith) Iob 30.
gone downe to the house appointed for all the li- 23.
uing. Their pompe is descended with them, and all their glozie is buried in the ashes. They are now couered vnder a cled, cast out into a vault, made companions to toades, and the wormes do eat them: and what is become of their soules, is most of all to be feared.

Thus wee see, how all flesh doth but make a vaine shew for a while vpon this Theatre of misery, fetcheth a compasse about, and is presently gone. For as the Poet saith: *Serius anticitius sedem properamus ad vnā*: First, or last, we must all to the grave.

Asune. You haue made a very good speech. It doth me good to heare it. I wonder, all these things considered, that men should be so wholly giuen to this world, as they are. I thinke the diuell hath bewitched them. For they shall carry nothing with them when they die, but their good deeds and their ill.

Theol. The drudges and snudges of this world, may very fitly be compared to a kings lumpter-horse, which goeth laden all the day long, with as much gold and treasure, as hee
C
can

can beare ; but at night his treasure is taken from him, he is turned into a sozpy curtic stable, and hath nothing left him, but his galled backe. Euen so the rich cozymozants and caterpillers of the earth, which here haue treasured and hoarded by great heapes of gold and siluer (with the which they trauell loaden thozew this world) shall in the end be stript out of all, let downe into their graue, and haue nothing left them but their galled consciences, with the which they shall be tumbled downe into the dungeon of eternall darkenesse.

Phila. Wherein doth the sting and strength of the world especially consist?

Theol. Euen as the great strength of Sampson lay in his haire; so the great strength of the world lieth in her two breasts: the one of pleasure, the other of profit. For she, like a notable strumpet, by laying out these her breasts, doth bewitch the sonnes of men, and allureth thousands to her lust. For if she cannot winne them with the one breast, yet she gaineth them with the other: if not with pleasure, then with profit: if not with profit, then with pleasure. Hee is an odde man of a thousand, that sucketh not of the one breast or the other. But sure it is, which soeuer he sucketh, he shall be poisoned. For shee giueth none other milke, but ranke poyson. The world therefore is like to an alluring Iael, which

which sitteth at her doore, to entise vs to come in, and eat of the milke of her pleasures : but when she hath once got vs in, she is ready (euen *Iud.4.21.* while we are eating) with her hammer and her naile, to pearce thow our baines.

Phila. I see plainely, this world is a very strumpet, a strong bait, and a snarling net, wherein thousands are taken. It is very bird-lime, which doth so belime our affections, that they cannot ascend vpward. It is like the waights of a clocke, hanged vpon our soules, which draweth them downe to the earth : it naileth vs fast downe to the ground. It mortifieth vs into clay : it maketh vs abhominable vnto God. For I remember God made a law, that whatsoever goeth with his breast vpon the ground, *Leuit.18.* should be abhominable vnto vs. How much more these carnall world-lings, which are fast sodered to the earth !

Theol. The Apostle *S. James* seeing into the deep wickednesse of this world, and knowing right wel how odious it maketh vs in the sight of God, crieth out against it, terming it adultery, and all worldlings adulterers; because they forsake *Christ* their true husband, & whorishly giue their hearts to this world. O yee adulterers & adulteresses, saith he, know yee not that the amitie of this world, is the enmitie of God ? *Iam.4.*

Whosoever therefore will bee a friend of

this world, maketh himse the enemy of God. And who dare stand forth and say, I will be the enemy of God? Who therefore dare be a worldling? For euery worldling is the enemy of God. What then will become of you, O yee wicked worldlings?

Phila. It appeareth then plainely by the Scriptures, that the excessiue loue of this world, and vnvariable desire of hauing, is a most dangerous thing; and men do they know not what, in seeking so greedily after it.

Theol. The heathen man will rise vp in iudgement against vs: for he saith; Vnsatiablenesse is the foulest euill amongst mortal men. But many of our sea-gulfs and whirle-poles make no conscience of it. They thinke it is no sinne: they deuoure and swallow vp all; and yet are neuer satisfied. They will haue all, and more then all, and the diuell and al. The whole world cannot satisfie their mind: but God must create new worlds, to content them. These men are sicke of the Golden dropsie: the more they haue, the more they desire. The loue of money increaseth, as mony it selfe increaseth. But the Scripture saith: He that loueth silver, shall not be satisfied with silver. Oh therefore, that wee would stroue earnestly to get out of this gulse of hell, and tread the moone, that is, all worldly things, vnder our feet: as it is spoken of the Church:

Sophocles.

Eccl. 5. 9

Apo. 12. 1.

Church : and that we would set our affections on the things that are aboue, and not on the things that are beneath: that we would flie an high pitch, and soare aloft as the Eagles, looking downe at this world, and all things in it, as at our feet, contemning it, and treading the very glozy of it vnder our feet, that it may neuer haue moze power ouer vs!

Phila. Oh happy, and twise happy are they that can doe so! And I beseech the Almighty God, giue vs his holy spirit, whereby we may be carried aboue this world, into the mountaines of Myrrhe, and the mountaines of Spices. For Can. 6.4. how happy a thing is it, to haue our conuersation in heauen, that is, to haue an inward conuersation with God, by much praier, reading, meditation, and heauenly affections! This indeed is, to clime vp aboue the world, and to conuerse in the chambers of peace. Oh therefore, that we could seriously and thorowly conceiue and consider of this world as it is, that we would well weigh the vanity of it, and the excellency of that which is to come, that we might loath the one, and loue the other: despise the one, and imbrace the other: loue God more than ever we did, and this world lesse. For what is this world but vanity of vanities?

Antil. You doe exceedingly abase that, which some make their god. You speake con-

temptuously of that, which most men haue in greatest price and admiration. You disgrace that which multitudes would grace. You make light of that, which numbers make greatest account of. Let vs therefore heare your reasons: shew vs more fully what it is; describe it vnto vs.

Theol. The world is a sea of glasse, a pageant of fond delights, a Theatre of vanity, a labyrinth of error, a gulf of griefe, a stie of filthinesse, a vale of misery, a spectacle of wo, a river of teares, a stage of deceit, a cage full of Owles, a denne of Scorpions, a wilderness of Vholes, a cabben of Beares, a whirl-wind of passions, a fained Comedie, a delectable phrensie; where is false delight, assured griefe, certaine sorrow, vncertaine pleasure, lasting wo, fickle wealth, long heauinesse, short ioy.

Phila. Now you haue indeed described it to the full, and laide it out (as it were) in orient colours. And a man would thinke, he were bewitched, or starke mad, which heereafter should set his minde on it. But yet I am desirous to heare a little more of that, which I asked you before; wherein the strength and poyson of the world doth specially consist.

Theol. In this lieth a great strength of the world, that it ozatweth downe the stars of heauen and maketh them fall to the earth, as it is
said

said of the Dragons taile. *Apoc.* 12. which is, ambition, couetousnes, & the loue of this world. For we may wonder and lament, to see how the loue of these things hath wounded & ouerbozne many excellent seruants of God, both Preachers and professors of the Gospell: which thing doth plainly argue the strength of it. For it is the strongest & the very last engine, that Satan useth to impugne vs withall, when none other will preuaile. For when no temptation could fasten vpon Christ, he bringeth forth this last weapō which neuer faileth: All these things will I giue thee: shewing him the glory of the whole world. So then he (hauing experience of this, that it neuer faileth) thought to haue overcome Christ himselfe with it. Where therefore, lieth the very King and strength of the world & the diuel. For whom hath he not takē, with All these things will I giue thee? whom hath he not wounded? whom hath he not deceiued? whom hath he not ouerthrowen? with this he enticed Baalam: with this hee beguiled Achan: with this he ouerthrew Iudas: with this he bewitched Demas; with this in these our daies, he deceiued many of excellent gifts. For assuredly, he is a Phoenix amongst men, which is not overcome with this. He is a wonderment in the world, that is not moued with mony.

Matth. 4.

Phila. I am now fully satisfied for this mat-

ter. But one thing commeth often into my minde; to wit, that these miserable worldlings can haue no sound comfort in their pleasures and profits : because they haue no comfort in God, nor peace in their owne consciences.

Theol. You say very true. It is vnpossible, that men, louing this world, should haue anie sound comfort in God. For no man can serue two masters, both God and riches. Their case therefore is very dangerous & fearefull, though they neuer see it, nor feele it : as I will shew you by a plaine example. Put case, one of these great rich worldlings should be clothed in veluet & cloth of gold, in most stately manner; and also should be set at his table, furnished with all the dainties of the world; should be attended and waited vpon by many, in most Lordly and pompous manner; should sit in his goodly dining-chamber, all glittering like golde; should haue his first, second, & third service serued in, with minstrels and instruments of musicke, in most royall sort; he sitteth in his chaire, like a King in his throne: yet for all this, if a dagger should be held to his heart all this while, ready to stab him. what pleasure, what ioy, what comfort can he haue in all the rest? Euen so, whatsoeuer pompe or pleasures wicked worldlings haue here below, yet their guilty & hellish conscience is, as it were, a dagger, held alwayes hard

hard to their hart; so as they can haue no sound
cōsozt in any thing. D^e let me giue it you thus:
Put case a man hath committed high treason,
and were therfoze apprehended, arraigned, and
condemned to be hanged, d^ealwen and quarter-
red: what then can comfozt him in such a case?
can mirth, can musicke, can gold, can siluer, can
lands, can liuings? No, no: none of all these can
help him, o^r giue him any comfozt. For the con-
tinuall thoughts of death do so gripe him at the
heart, that none of all these can do him any good
o^r any whit mitigate his griefe. What then is
the thing that may comfozt him in this case?
Only a pardon, sealed with the Kings broad
seale, and subscribed with his owne hand. For
as soone as he hath got this, his heauy heart re-
ueth, and leapes for ioy. This then assuredly
is the very cause of all p^rophane Atheists and
idolings, who are not assured of the King
of heauen his pardon for their sinne: and then,
what ioy can they haue either in their meat,
drinke, goods, cattell, wines, children, lands, re-
uenewes, o^r any thing whatsoever? For the
dreadful thoughts of hel do effeones crosse them
inwardly, & quite dampe & dash all their mirth.
Their owne consciences will not be stilled: but
in most terrible manner, rise vp & giue euidence
against them, telling them flatly, they shall be
damned, how merry and iocund seuer they
seme

seeme to be in this world ; setting a good face on the matter. For sure it is, that inwardly they haue many a cold pull, and many heart gripes. And all their mirth and iollity, is but a gigling from the teeth outward: they can haue no sound comfort within. And therefore the wise King saith ; Euen in laughter the heart is sorrowfull: and the end of that mirth is heauinesse. Likewise saith the holy man Iob ; Terrors of conscience come vpon the wicked man like waters : in the night a whirle-winde carrieth him away secretly. Eliphaz the Temanite, auouched the same point, saying : The wicked man is continually as one that trauaileth of child : a sound of feare is in his eares, &c. Thus then wee see, that howsoever many carnall Atheists, and vngodly persons, seem outwardly to float aloft in all mirth and iollity, bearing it out (as we say) at the bzeast : yet inwardly they are pinched with terrozs, and most horrible conuulsions of conscience.

Amile. You haue spoken many things very sharply against couetousnesse: but in my mind, so long as a man couets nothing but his owne, he cannot be said to be couerous.

Theol. Yes, that he may. For not only is he couetous, which greedily desireth other mens goods ; but euen he also which ouer niggardly and pinchingly holdeth fast his owne, & is such

Pro. 14
13.

Iob. 27.
20.

Iob. 15.
20.

a miser, that he will part with nothing. We see the world is full of such pinch-pennies, that will let nothing goe; except it be wrung from them perforce, as a key out of Hercules hand.

These gripple muck-rakers had as lœue part with their blood, as their goods. They wil pinch their owne backs & bellies, to get their god into their chests. And when they haue once got him in there, will they easily part with him trow yee? No, no: a man will not part with his god, for no mans pleasure. He will eat peasebzead, and drinke small drinke, rather then he will diminish his god. Therefore the scripture saith: *Eate not the meat of him that hath an euill eye: Pro. 13. 6.* and desire not his dainty dishes. For as hee grudgerh his owne soule; so he will say vnto thee: Eat and drinke, when his heart is not with thee. Thou shalt vomit thy morsels, which thou hast eaten, and lose thy pleasant speeches. The old saying is. The couetous man wanteth as well that which he hath, as that which hee hath not: because he hath no vse of that which he hath. So then you see, there is a great strength of couetousnesse, in the niggardly keeping of our owne.

Antil. Yet, for all this, men must follow their worldly businesse, and lay to liue. For it is an hard world, and goods are not easie to come by. Therefore men must plie their businesse,

or

or else they may go beg or starue.

Theol. I deny not, but that you may follow the works of your calling diligently: so it be in the feare of God, and with a good conscience, as I told you befoze: but this greedinesse and gripplenesse God doth condemne, and also this excessive loue of mony.

Phila. Belecue me I know no body that hateth it, I cannot see, but that all men loue gold and siluer.

Theol. It is one thing to vse these things: and another thing to loue them & set our hearts vpon them. For the Scripture saith: If riches increase, set not your heart vpon them: *Psa. 62.* S. Iohn also saith: Loue not this world, nor the things that are in this world. He saith not, vse not this world, but loue not this world. For vse it we may: loue it we may not. Therefore the

1. Ioh. 2. *1. Cor. 7.* Apostle saith: that they which vse this world, should be as though they vsed it not. Where he alloweth a sober and moderate vse of the things of this life, in the feare of God. We must vse this world for necessities sake, as we vse meat and drinke. For, no more of this world then needes must: for feare of surfetting. The holy Ghost saith: Let your conuersation be without couetousnes, & be content with things present. Happy is that man therefore, that is well content with his present estate whatsoeuer,

and

and carrieth himselfe moderately and comfortably therein. For the spirit saith : There is no profit to a man vnder the Sunne : but that hee eat and drinke, and delight his soule with the profit of his labours. I saw also this, that this is of the hand of God. In which words, the prudent King saith thus much, in effect : that this is all the good we can attaine vnto in this world, even to take a sober and comfortable vse of the things of this life, which God bestoweth vpon vs. And further hee auoucheth, That thus to vse them aright, and with sound comfort, is a very rare gift of God. For as one saith : He is a wise man, that is not greened for the things which he hath not : but doth reioyce in the things that he hath : vsing them to Gods glorie, and his owne comfort. So then I conclude this point, and returne you an answer thus : That we may in sober and godly manner, vse gold, siluer, and the things of this life : but at no hand to ouer-loue them, or giue our hearts vnto them.

Ec. 3. 24.

*Gregorius
us Nazi.*

Antile. Well : yet for all this, I cannot see, but that these preachers and professors, these learned men, and precise fellowes, are euen as eager of the world, & as couetous as any other.

Theol. Now you shew your venemous spirit, against better men then your selfe. And I haue a foure-fold answer for you. First I answer, that

Rom. 8.

that although godly men may be somewhat ouertaken this way, and ouer-spirit a little, yet they breake not out so grossly as others. Secondly, if God leaue them sometimes to be overcome of the world: yet he, in his great wisdom and mercy, turneth it to their good. For thereby he first humbleth them, & afterward raiseth them up againe. And so all things worke together for good, to them that loue God. Thirdly, I answer, that we liue by rules, & not by examples. For euen the best of Gods people haue had their waits and weaknesse. Therefore we may not frame rules to liue by, out of the infirmities of the most excellent seruants of God. Which therefore & impious is their allegation, which alleage Dauids adultery, Lots drunkennes, Peters fall, Abrahams slips, Salomons weaknesse, &c. for a shelter & defence of themselves in the like sins. Lastly, I answere, that you do greatly wound your selfe, in your own speech: so far off are you from mending your market any whit thereby. For if Preachers and other godly men (after many prayers and teares, & much meanes vsed) cannot escape scot-free, but sometimes are wounded, and almost overthrowen, by the world and the Diuell: what then shall become of you, which v's no meanes at all, nor any gaine striving, but willingly giue place to the Diuell? If the Diuell did ouer-master Dauid, Lot, Sampson, Salomon,

Salomon, and other such excellent Worthies :
 alas, what shall become of mere worldlings
 and Atheists ? If the most valiant men, and
 chiefe Captaines in a battell goe downe, what
 shall become of the faint-hearted souldiers : and
 as Saint Peter saith ; If the righteous scarce ^{1. Pet. 4.}
 be saued, where shall the wicked and vngod- ^{18.}
 ly appeare? So then I take you at the rebound,
 and returne your owne weapon vpon your
 selfe, that sith godly men cannot escape thoroow
 this world, without blowes, what shall be-
 come of them which know not what godlinesse
 meaneth ?

Antile. Yet, I say once againe, that men
 must liue, men must lay for this world : wee
 cannot liue by the Scriptures. And as for that
 which you call couetousnesse, it is but good
 husbandrie.

Theol. I thought, wee should haue it at last.
 Now you haue paid it home : you are come to
 the old bias, and as an Hare to her old forme,
 and her old couert. For this is the very couert
 and thicket of the world, wherein they would
 hide couetousnesse : but I will do what I can to
 hunt you out of it, by the Scriptures.

First, Salomon saith : He that spareth more ^{Pro. II.}
 then is right, shall surely come to pouertie. So ^{24.}
 then you see, that couetousnes bringeth pouer-
 ty. Thus therefore I reason : that which bring-
 eth

ueth pouerty is no good husbandry: but couetousnesse, and too much sparing, bringeth pouertie: therefore it is no good husbandry. The same Salomon saith; He that is giuen to gaine, troubleth his owne house. That is, the couetous man is an occasion of many euils, in his estate and family. From this Scripture I do thus reason; That which troubleth a mans house, is no good husbandrie: but couetousnesse troubleth a mans house: therefore it is no good husbandrie. Last of all, the old prouerbe saith: Couetousnesse bringeth nothing home. And therefore it is no good husbandrie. For oftentimes we do see, that men, for couetousnesse of more, lose that which otherwise they might haue had. One of the wise Heathen saith: Euill gaine is as bad as losse. But the couetous man doth seeke after wicked gaine, and therefore seeketh losse: and consequently, is no good husband. Another saith: Vniust gaine, bringeth both losse and misery. And therefore it is far enough off from vertue, and all good husbandry. Thus then, I hope, you are so hunted both by God and men, that this couert cannot hide you. And therefore you must out of it, and seeke some other shelter: for this will not serue your turne.

Phila. Now, I must needs say, you haue fully stoppt his mouth, and thorowly ferrited him out of his deepe burrow. And it is most certaine

Hesiodus.

Phocillides.

taine, that you say : that the wise heathen haue condemned couetousnesse and all vniust gains, which we both practise and defend : and therefore will rise vp in iudgement against vs. But now let vs leaue this cauller, and proceed in our matters. There is one thing yet remaining, wherein I desire to be satisfied.

Theol. What is that?

Phila. I would gladly know which bee the speciall remedies against couetousnesse.

Theol. There be two speciall remedies against couetousnesse : to wit, Contentation, and the meditation of Gods prouidence.

Phila. Let vs heare somewhat of Contentation, out of the Scriptures.

Theol. The Apostle saith : Having food and rayment, we must therewith bee content. For wee brought nothing into this world : and it is certaine wee shall carry nothing out. The Spirit also saith : Let your conuersation bee without couetousnesse, and bee content with your present estate. Againe, the Apostle saith : Hee had learned in what estate soeuer hee was, therewith to be content. Note that he saith, he had learned: for he had it not of himselfe. For Contentation is the singular gift of God : as it is witten : The righteous eareth to the Contentation of his soule : but the bellie of the wicked shall want. *Pro. 13. 25.* An ancient Father

1. Tim. 6. 7.
Heb. 12. 5.
Phil. 4.
Cyrl. in Ioan. 4.

ther

ther saith : We ought to accustome our selues to liue of a little , and to be content ; that wee may do no wicked or filthy thing for lucre sake.

Chrysoft.
homil. 51.

Another saith : He is not poore that hath nothing : but he that desireth much. Neither is he rich that hath much , but hee that wanteth nothing ; for contentation neuer wanteth. There is no grieve in lacking , but where there is immoderate desire in hauing. If we will liue after nature , we shall neuer be poore ; if after our owne appetite , we shall neuer be rich. Well therefore said the Poet : Wax not rich vniustly , but iustly ; Be content with thine owne things ; abstaine from other mens. Thus then we see , that both God himselfe (the fountaine of all wisdom) & men also , both in the state of nature & grace , doe all ioyntly aduise vs to strue for Contentation : and then shall we haue a soueraigne remedy against Couetousnesse.

Euripedes.

Phila. Let vs heare somewhat of the second remedies against Couetousnesse.

Theol. An earnest thinking vpon the prouidence of God , is a present remedy against the most foolish & pining carefulnesse of men for this life. For if we would seriously weigh & deeply consider the prouident care that God hath had for his children in all ages , touching food & raiment ; and how strangely he hath prouided for them , it might suffice to correct this evil in vs ,
and

and minifter vnto vs a notable p̄seruatiue a-
gainst couetousnesse.

We read how wonderfully the Lord did pro-
uide for his Prophet Eliah, in the time of the
great dearth & drought, that was in Israel. Did
not the Lord command the rauen to feed him,
by the riuer Cherith? did not the rauen bring 1. Ki. 17.
him bread & flesh in the morning, & bread & flesh
in the euening, and he drunke of the Riuer?

What should I speake, how miraculously
God provided for Hager and her infant, when
they were both cast out of Abrahams house, and
brought to great extremity! even both of them
ready to giue vp the ghost for want of food.

Did not God helpe at a pinch, as his manner
hath alwaies bin: did not he send his angell vn- Gen. 21.
to them, & both comfort the, & provide for them? 15.

What should I speak how strangely God pro-
vided for his church in the wilderness? Did he Exod. 15.
not feed them with Manna from heauen, and 4.
gaue them water to drinke out of the Roker? Exod. 17.
Hath not our heauenly Father made many 6.

royall and large promises, that he will provide
necessaries for his children: Shall we not think
that hee will be as good as his word? Doth hee
not say: The Lions lacke, and suffer hunger; Pf. 34. 10.
but they which seeke him, shall want no-
thing that is good? Doth hee not say: Feare
him all yee Saints; for nothing is wanting

Psal. 8. 4. to them that feare him? **Doth he not say**: No
 11. good thing shall bee withheld from them that
 Mat. 6. 33. walke vprightly? **Doth he not say**: Our hea-
 venly father knoweth, that we haue neede of
 these things: and that all these things shall
 be cast vpon vs, if we earnestly seeke his king-
 1 Pet. 5. 7. dome? **Doth he not bid vs**, cast all our care vp-
 Luke 12. on him? For he careth for all. **Doth he not bid**
 Heb. 13. 5. vs, take no thought what wee shall eate, or what
 we shall drinke, or wherewithall we shall bee
 cloathed? Meaning thereby, no distracting or
 distrustfull thought. **Doth he not say**, He will
 not leaue vs nor forsake vs? **Doth he not say**:
 Phil. 4. 5. The Lord is at hand: in nothing be carefull?
 Are not these large promises sufficient to stay
 vpon our faith in Gods prouidence? Shall we think
 God iesteth with vs? Shall we thinke he mea-
 neth no such matter? Shall we imagine he will
 not keepe touch? Oh, it were blasphemy once to
 thinke it: For God is true, and all men lyers.
 He is faithfull that hath promised. His word is
 more then the faith of a Prince: more then ten
 thousand Obligations: Why then doe we not
 rest vpon it? why goe we any further? why doe
 we not take his word? why doe we not depend
 wholly vpon him? why are we still couetous?
 why are we still distrustful? why doe we dissemi-
 ble, & deceiue? Oh we of little faith! Our Lord
 Iesus (knowing right well the distrustfulnesse
 of

of our nature, and the deepe root it hath in vs) is not only content to make these great and royall promises vnto vs which were inough ; but also strengthneth and backeth vs with many strong reasons , to support our weakenesse in this behalfe. He therefore bringeth vs backe , to a due consideration of things. Consider (saith he) the Ravens ; consider the foules of the heauens ; For they neither sow nor reape , nor carry into barnes ; and yet God feedeth them ; they want nothing. Consider the Lillies how they grow ; they neither labour, nor spinne ; yet Salomon in all his royaltie , was not cloathed like one of these. Oh therefore that wee would consider these Considerers ! Oh that wee would consider that our life is more worth then meat, and our bodies then rayment ! Oh that we would consider, that with all our carking and caring, we can doe no good at all ; no, not so much as adde one cubite to our stature ! Truly, truly, if we would deeply ponder these reasons of our Saviour , and apply them to our selues , they might serue for a bulwarke and sure defence against Courtousnesse. If men would consider how that great King of heauen (who hath his way in the whirl-wind, and the clouds are the dust of his feet) careth for the little wren, and silly sparrow ; how he looketh to them, how he tendereth them, how he prouideth for them, eue-

Luk. 12.

Nahum. 22.

rie day, both bzeak-fast, dinner, and supper : it might serue to coꝛrect our distrustfulnesse. For who euer saw these, oꝛ any other soule starue, foꝛ hunger? so good a father, and so good a nurse haue they. And are not we much better then they? hath not God moze care of vs, then of them? yes verily, a thousand times. For he loueth them, but foꝛ our lakes : how much moze then doth he loue our selues? Therfoze I say againe & againe: if we would consider these things, & lay them to heart, they wold nip couetousnes on the head, & dꝛiue it quite out of our hearts. Let vs consider therfoze, that God pꝛouided foꝛ man befoze man was: then how much moze will he pꝛouide foꝛ man, now that he is? Is he our Father, & wil he not pꝛouide foꝛ vs? Is he our king, and wil he not regard vs? Is he our shepheard, and wil he not looke to vs? Hath he pꝛouided heauen foꝛ vs, and wil he not giue vs earth? Hath he giuen vs his sonne Chꝛist, and shal he not with him giue vs all things? Doth he pꝛouide foꝛ his enemies, and wil he not pꝛouide foꝛ his friends: doth he pꝛouide foꝛ whoꝛmongers; & wil he neglect his chosen? Doth he send his raine, & caule his Sunne to shine vpon the vniust, and shal he not vpon the iust: Doth he pꝛouide foꝛ them which are not of the family, & wil he not pꝛouide foꝛ his owne family? Will a man seed his Hogges, and not care foꝛ his
his

his seruants? **D**y will he care for his seruants, and not regard his owne children? **O**h then let vs consider these reasons: let vs remember, that our heauenly Father hath as great care for the preservation of his creatures, as once hee had for their creation. Let vs therefore remember, that our life consisteth not in these things; but in the prouidence of God. Let vs remember, that he which giueth the day, will prouide for the things of the day. Let vs remember, that God alwaies giueth for sustentation, though not for satietie. Let vs remember, that God will not famish the soules of the righteous. Let vs remember how God neuer failed his. For who euer trusted in the Lord, and was confounded?

Pro.10.38.

Phila. What then is the cause that many do want outward things?

Theol. The cause is in themselves, because they want faith. For if we had faith, we could want nothing. For faith feareth no famine, as saith an ancient Father. And another saith: For as much as all things are Gods, he that hath god can want nothing: if he himselfe be not wanting vnto God. Therefore to haue God is to haue all things. For if we haue him our friend we haue enough, we need goe no further. For hee will make men our friends: yea hee will make Angels, & all creatures to be seruiceable vnto vs: he

Ierom.ad.
Heliodorum.
Cyprian.in
Oratione
dominica.

August.

will giue them a speciall charge to looke to'vs, to guard vs, and to doe continuall homage vnto vs. Therefore let vs make God our friend, and then haue we done all at once, that may concerne our good, both for this life, and a better. But if he stand not our friend, if we haue not him on our side, if he backe vs not, then all other things whatsoeuer, can do vs no good: all is not worth a button. For *Quid prodest, si omnia habes, cum tamen, qui omnia dedit, non habere?* What is a man the better though he haue all things, and be without him which is the author of all things?

Phila. Herein you speake very truly, no doubt. For wee see, many haue great plenty of outward things: but because they haue not God, they can haue no true comfort in them, or blessing with them.

Matth. 4.

Luke 12.

Theol. True indeed: For man liueth not by bread onely (saith our Lord Jesus) but by euery word that proceedeth out of the mouth of God. And againe he saith: Though a man haue abundance, yet his life consisteth not in the things that he hath. For without Gods blessing, there can be no sound comfort in any thing. We see by dayly experience, how the Lord curseth the wicked, though they haue abundance. For, some hauing abundance, yet are visited with continual sicknesses. Some hauing abundance,

abundance, pine away with consumptions. Others hauing abundance die of sursetting. Others are snatched away by vntimely death, in the middest of all their iollitie. Others are visited with great losses both by sea and by land. Others are bered with curst wiues, and disobedient childzen. Some againe commit murders, and treasons, and so lose all at once. Others are wasted and consumed, by the secret curse of God; no man knoweth how. Some hauing great riches, are giuen ouer to the murderer, some to the thæfe, some to the prisoner. Wherefoze the wise king saith: There is an euill sicknesse vnder the sun; riches reserved to the owners thereof, for their euill. *Eccles. 5. 12.*

Zophar also, the Naamathite, saith; When the wicked shall haue sufficient and enough, he shall be brought into straits: The hand of euery troublesome man shall be vpon him. When he should fill his belly, God will send vpon him his fierce wrath: which he shall raine vpon him. in stead of his meat. *Iob 20. 22.*

Thus then it is cleare, that mans life and good estate, dependeth not vpon the abundance of outward things, but only vpon the blessing and prouidence of God. For, His blessing only maketh rich, and it doth bring no sorrow with it. For, Better is a little vnto the iust, then great abundance to many of the wicked. Better *Pro. 10. 12. Ps. 37. 16.*

Pro. 25. ter is a little with the feare of the Lord, than
 16. great treasure, and trouble therewith. Better is a
 Pro. 16. little with righteousnesse, then great reuenues,
 8. without equity.

Thus then I conclude this point. Man liueth not by bread, but by a blessing vpon bread; not by outward meanes, but by a blessing vpon meanes. For how can bread, being a dead thing, and hauing no life in it selfe, giue life to others?

Phila. I doe not well vnderstand the meaning of these words: By euery word that proceedeth out of the mouth of God.

Theol. Thereby is meant, the decreë, ordinance, and prouidence of God, which vpholdeth all things, euen the whole order of nature:

Psal. 33. For the Scripture saith: He spake and it was
 9. done: he commanded and they were created; In which words we plainly see, that God doth but speake, and it is done: he doth command, and all creatures are preserved. For God doth all things with a word. He created all with his word: he preserveth all with his word: he speaketh & it is done. His words are words of power, & authority. Whatsoever he saith, whatsoever he calleth for, it must be done presently, without any delay, there is no withstanding of him. He calleth for famine, and behold famine. He calleth for plenty, and behold plenty. He calleth

leth for pestilence, and behold pestilence. He calleth for the sword, and behold the sword. All Angels, all men, all beasts, all fishes, all fowles, all creatures whatsoever must obey him, and be at his beck. He is the greatest Commander: his word commandeth heaven and earth and the sea. All creatures must be obedient to his will, and subiect to his ordinance.

This is the cause, why all things both in heaven, earth, and the sea, do keepe their immutable, and unvariable courses, times and seasons, eu en because he hath charged them so to doe. And they must of necessity alwaies, at all times, and for ever obey, for the creatures must obey the Creator. This act of Parliament was made the first weeke of the world, and neuer since was or can be repealed.

Phila. But to call you backe againe, to the point we had in hand: resolute me, I pray you, of this; Whether many of the deare children of God, do not in this life sometimes want outward things, and are brought into great distresse?

Theol. Yes certainly. For Eliah did want, & was in distresse. Paul did want, & was in many distresses. The holy Christians, mentioned in the Hebrewes, did want, and were in marvellous distresses. Many of Gods deare ones haue in all ages wanted, and at this day also doe want.

1 Reg 17.
2. Cor.
1.8.
2. Cor.
11.25.
Heb.
11.36.

want, and are greatly distressed. But this is a most infallible truth, that howsoever Gods childzen may want, & be low brought; yet they are neuer vtterly forsaken, but are holpen euen in greatest extremities: yea, when all things are desperate, and brought euen to the last cast.

To this point, most notably speaketh the Apostle saying; Wee are afflicted on euery side,
 1. Cor. 4. but yet we despaire not: we are persecuted, but
 8. not forsaken: cast downe, but wee perish not.

The Prophet Ieremie also saith; The Lord will
 Lament. not forsake for euer: but though hee send affli-
 3. ction, yet will he haue compassion, according

to the multitude of his mercies. For hee doth not punish willingly, or from his hearr, nor afflict the children of men. The kingly Prophet saith; Surely the Lord will not faile his people, neither will hee forsake his inheritance.

Psal. 94.

14.

Esa. 55.3.

The Lord himselſe saith; For a moment in mine anger, I hid my face from thee; but with euerlasting mercy haue I had compassion on thee. So then we may fully assure our selues, and euen write of it (as a most vndoubted and sealed truth) that Gods childzen shall neuer be vtterly forsaken, in their troubles.

Phila. Sith the care and prouidence of God is so great for his children, as you haue largely declared: what then I pray you is the cause, why God suffereth his to bee brought into so many troubles

troubles and necessities.

Theol. Their profit and benefit is the cause, and not their hurt. For he loveth them, when he smiteth them: He saoureth them, when he seemeth to be most against them. He aymeth at their good, when he seemeth to be most angry with them. He woundeth them, that he may heale them. He pzeleth them, that he may ease them. He maketh them cry, that afterward they may laugh. He alwaies meaneth well vnto them, he neuer meaneth hurt. He is most constant in his loue towards them. If he bzing them into necessities, it is but for the triall of their faith, loue, patience, and diligence in prayer.

If he cast them into the fire, it is not to consume them, but to purge and refine them. If he bzing them into great dangers, it is but to make them call vpon him more earnestly, for helpe and deliuerance.

He pzeleth vs, that we might cry: we crie, that we may be heard: we are heard, that we might be deliuered. So that here is no hurt done: we are worse scared, then hurt.

Enen as a mother, when her childe is wayward, threatneth to throw it to the Wolfe, or scareth it with some pocar, or bul-begger, to make it cling more vnto her and be quiet: So the Lord oftentimes sheweth vs the terrible faces

faces of troubles and dangers, to make vs cleaue and cling faster vnto him: and also to teach vs to esteeme better of his gifts when wee enioy them, and to be moze thankfull for them; as health, wealth, peace, liberty, safety, &c. So then still we see, here is nothing meant on Gods part, but good: As it is written; All things

Rom. 8. worke together for good, to them that loue
 Heb 12. God. For even the afflictions of Gods children
 10. are so sanctified vnto them by the spirit, that
 Heb. 12. thereby they are made partakers of Gods holiness.
 14. Thereby they inioy the quiet fruit of
 1. Thes. righteousness. Thereby they attaine vnto a
 1. 6. greater measure of ioy in the holy ghost. There-
 Gal. 6. 14. by the world is crucified to them, and they to
 Phil. 3. 10. the world. Thereby they are made confor-
 1 Cor. 11. 32. mable to Christs death. Thereby they are
 Rom. 5. kept from the condemnation of the world.
 3. 4. Thereby they learn experience, patience, hope,
 &c. So that, all things considered, Gods chil-
 dren are no losers by their afflictions, but gai-
 ners. It is better for them to haue them, then
 to be without them: they are very good for
 them. For when Gods children are chastised,
 it is as it should bee. For to them, the crosse is
 mercy, and losse is gaine. Afflictions are
 their schooling, and aduersity their best Uni-
 uersity.

Psa. 119.
 27.

It is good for me (saith the holy man of God)
 that

that I haue beene afflicted, that I might learne thy statutes. By his afflictions therefore, hee learned much, and became a good scholar in Gods booke, and well seene in his Statutes and Lawes. Hee grew to great wisdom and iudgement by his chastisements. All things turned about, in Gods mercifull prouidence, to his everlasting comfort. For I say againe, and againe, that all things tend to the good of Gods chosen people. And therefore that estate, which GOD will haue his children to be in, is alwaies best for them. Because hee, who can best discern what is best, seeth it to be best for them: whether it be sicknesse or health, pouerty or plenty, prison or liberty, prosperity or aduersity. For sometimes sicknesse is better for vs then health, and pouerty then plenty. Are therefore the children of God sicke? it is best for them. Are they poore? it is best for them. Are they in any trouble? it is best for them: because their good Father will turne it to the best. Hee will oftentimes cut vs short of our lusts, and desires; because hee seeth wee will bane our selues with them. Hee, in fatherly care, will take the knife from vs; because hee seeth wee will hurt our selues with it. He will keepe vs short of health, and wealth, because hee knoweth wee will be the worse for them.

He

He will not giue vs too much ease, and prosperi-
 rity in this world; for he knoweth it will pot-
 son vs. He will not allow vs continuall rest,
 like standing ponde: for then he knoweth we
 will gather scum and filth. He dealeth father-
 ly and mercifully with vs in all things, euen
 then seeking our greatest good, when we thinke
 he doth vs most harme.

And to speake all in a word; hee bringeth vs
 into troubles and straits, to this end especially,
 that he may heare of vs. For he right wel kno-
 weth our nature: he is wel acquainted with our
 disposition. He knoweth we will not come at
 him, but when we stand in neede of him: we
 care not for him, so long as all goeth well with
 vs. But if we come into distresse, e2 want any
 thing that we would faine haue, then he is sure
 to heare of vs. As he saith by the Prophet: In
 their affliction, they will seeke me early.

Hos. 5. 15.

Esa. 26.
16.

And another Prophet saith; Lord, in trouble
 haue they visited thee. They powred out a prai-
 er, when thy chastisement was vpon them. So
 then now I hope, you do plainely see the cause,
 why the Lord bringeth his children into so ma-
 ny troubles and necessities.

Phila. I doe see it indeed: and I am very well
 satisfied in it. But yet let me aske you one thing
 further. Are Gods children alwaies sure to be
 deliuered, out of their troubles?

Theol.

Theol. Yes verily: and (out of doubt) so far
 forth, as God seeth it good for them. For it is
 written: Great are the troubles of the righte- Ps. 34. 20.
 ous; but the Lord deliuereth them out of all.
 S. Peter saith: The Lord knoweth how to de- 2. Pet. 1. 9.
 liuer the godly out of temptation. As if hee
 should say: He is beaten in it, and well scene
 and experienced in it: so as he can doe it easilie,
 and without any trouble at all. It is said of Io-
 seph, being in prison: that, when his appointed
 time was come, and the counsell of the Lord Ps. 105. 19. 20.
 had tried him, the King sent and loosed him, the
 Ruler of the people deliuered him. And againe,
 the Scripture saith; The righteous cry, and the Psal. 34.
 Lord heareth them, and deliuereth them out of
 all their troubles. The Angell of the Lord car-
 rieth round about them that feare him, and de-
 liuereth them. And in another place, the Lord
 himselfe saith, concerning the righteous man; Ps. 91. 14,
 Because hee hath loued mee, therefore I will 15.
 deliuer him. I will exalt him, because he hath
 knowen my name. Hee shall call vpon mee in
 trouble, and I will heare him. I will bee with
 him in trouble: I will deliuer him, and glorifie
 him. So also saith Eliphaz the Temanite: He Iob. 5.
 shall deliuer thee in six troubles: and in the
 seventh, the euill shall not touch thee.
 Come my people, saith the Lord, enter thou Esa. 16. 20.
 into thy Chambers, and shut thy doores after
 I thee:

thee ; hide thy selfe for a very little while , vn-
till the indignation passe over. And the **Pro-**
phet saith : Vpon Mount Zion shall be deliue-
Obad. 17. rance, and it shall be holy ; and the house of Ia-
cob shall possesse their hereditary possessions.
Almost innumerable places of the Scriptures
might be alledged, to this purpose : but these
may suffice. Therefore let vs know for a cer-
tainety , that so sure as trouble and affliction
are to the Childzen of God , so sure also is deli-
uerance out of the same. As we may write of
the one, and make reckoning of it as sure as the
coat of our backe ; so may we also , in Gods
good time, write of the other, and make full ac-
count of it as sure as the Lord is true. Abra-
ham was in trouble; but deliuered. Iob in trou-
ble ; but deliuered. David in great troubles;
but deliuered. The three Childzen in the Fur-
nace; but deliuered. Daniel in the Lions den;
but deliuered. Ionas in the Whales belly; but
deliuered. Paul in innumerable troubles ; but
yet deliuered out of all.

Phila. All this being true , that you say , it
followeth, that Gods children are chastised on-
ly for their good , and euer more sure of deliue-
rance in his appointed time. Which thing be-
ing so , me thinketh there is no cause at all why
they should be over heauie , or too much cast
downe in their afflictions.

Theol.

Theol. Assuredly there is no cause at all; but rather cause why they should reioyce, clap their hands, and sing care away. For can a father forsake his childzen? a King his subjects? a Maister his servant? or a Sheepeheard his sheepe? Doth not Iehouah say, I will not leave thee nor forsake thee? Doth not our heauenly Father know, wee haue neede of these things? Hath not God giuen vs his word, that wee shall not want outward things? Hath hee not said: They shall be cast vpon vs? Why then should wee be dismayed? Why should wee hang downe our heades? Why doe wee not plucke vp our hearts: and be of good cheare? God is our deare Father: he is our best friend: hee is our daily Benefactor: hee keepeth vs at his owne costs and charges: hee grudgeth vs nothing: hee thinketh nothing too much for vs. He loueth vs most dearly: he is most chary and tender ouer vs: hee cannot endure, the winde should blow vpon vs: he will haue vs want nothing that is good for vs. If we will eate gold, wee shall haue it. He hath giuen vs his faithfull promise, that as long as wee liue, wee shall neuer want. Let vs therefore reioice and be merry. For Heauen is ours, earth is ours, God is ours, Christ is ours, all is ours.

Heb. 13.

As the Apostle saith: All is yours, and you

1. Cor. 3.

22.

are Christs, and Christ is Gods. The world
clap their hands, and crow long befoze it bee
day, saying, all is theirs: but the children of
God may say, and say truely: All is ours. For
they haue a true title, & proper interest, though
Christ in all the creatures. Many are their pri-
uiledges, great are their prerogatiues. They
are free of heauen, and free of earth. They are
the onely free Denizens of the world. Christ
hath purchased them their freedome. Christ
hath made them free, and therefore they are
free indeed. They are free from sinne, free from
hell, free from damnation. They are at peace
with God, men & Angels. They are at peace
with themselves. They are at peace with all
creatures. They are yong Princes, Angels
fellowes, descended of the highest house, of the
bloud royall of heauen, states of Paradise, and
heires apparent to the immortall Crowne.
Therefore God hath commanded his Angels
to guard them, being such yong Princes as
they are: yea, he hath giuen a very straight
charge to all his creatures, to look to them, to see
to them, that they want nothing, that they take
no hurt; so iealous, so chary, so tender is he of
the. The angels must comfort Iacob. The whale
must rescue Ionas. The rauens must feed Elias.
The Sun and Moone must stay for Ioshua:
The Sea must diuide it selfe, that Moses and
his

Gen. 32.
1. Kin. 17.
Iona. 2.
Ios. 10.

his people may passe thorow. The fire must
 not burne the three children. The Lions may
 not deuoure Daniel. All the creatures must
 change their nature, rather then Gods children
 should not be holpen and deliuered. Oh there-
 fore how great is the happinesse of Gods cho-
 sen ! Who can expresse it ? who can vtter it ?
 They know not their owne happinesse : it is
 hid from them. Afflictions doe cloud it ; trou-
 bles doe ouershadow it ; crosses doe dim it : and
 there is an interposition of the earth, betwixt
 their sight and it. But this is most certain and
 sure, that the best is behind with the children of
 God : all the sweet is to come. Their happines
 doth not appeare in this world. Their life is
 hid with Christ in God. When Christ shall ap-
 peare, then shall they also appeare with him in
 glorie. It doth not yet appeare, what they shall
 bee : but when hee commeth, they shall bee
 made like vnto him. Their names are alrea-
 dy taken, and entred into the booke of life : and
 one day, they shal be crowned. One day it shall
 be said vnto them : Come yee blessed, &c. One
 day, they shall enioy his presence, where is ful-
 nesse of ioy ; and at whose right hand, there
 is pleasure for euermore. *Psal. 16.* Therefore
 let all Gods secret ones reioyce, sing and be me-
 ry. For howsoeuer in this world they be con-
 demned, trodden vnder the foot, made no bo-

Exod. 14.
 Dan. 3.
 Dan. 6.

Col. 3. 3. 4.

1. Ioh. 3. 1.

dies, and walke as shadowes ; being counted as the very rags of the earth, and the abiects of the world: yet the time wil come, when their happinesse and felicitie shall be such, as neuer entred into the heart of man, it is endlesse, vn-speakeable, and vnconceivable.

Phila. I doe now plainely see, that there is no cause why Gods people should be too heauy and dumpish in their afflictions. I see, that though they be not free from all afflictions, yet are they free from all hurtfull afflictions. For no rod, no crosse, no chastisement is hurtfull vnto them: but all in the conclusion commeth to a blessed issue.

Theol. You haue vttered a great, and a most certaine truth. For there is no affliction or trial, which God imposeth vpon his childzen, but if they endure it quietly, trust in his mercy firmly, and tary his good pleasure obediently, it hath a blessed and comfortable end. Therefore the people of God may well be merry, in the midst of their sorowes. They may, with patience & comfort, submit themselves to their Fathers corrections ; taking them patiently, and euen kissing his holy rod, and saying in themselves: With my Father will haue it so, I am content ; seeing it is his minde, I am willing withall. As old Ely said : It is the Lord, let him doe what hee will. And as David in like
submission

submission, said in a certain case : Behold, here ^{2. Sam. 25.}
 am I : let him doe to me , as seemeth good in ^{26.}
 his owne eyes. And in another place, he saith :
 I was dumbe , and opened not my mouth : ^{Psal. 39.}
 because thou Lord hast done it. Behold, here
 then the patience of Gods Saints , and their
 humble submission vnto his most holy Will.
 They know all shall end well ; and that ma-
 keth them glad to thinke of it. I conclude then,
 that the children of God are happy , in what
 state soeuer they are : happy in trouble , happy
 out of trouble , happy in pouertie , happy in
 plenty , blessed in sicknesse , blessed in health, ^{Deut. 28.}
 blessed at home likewise, and abroad, and euery
 way blessed. But on the contrary, the wicked
 are cursed, in what state soeuer they are : cur-
 sed in sicknesse, cursed in health, cursed in plen-
 ty , cursed in pouertie , cursed in prosperitie,
 cursed in aduersitie , cursed in honour , cursed
 in dishonour. For all things worke together,
 for their destruction. Nothing doth them any
 good. They are not any thing the better, ei-
 ther for Gods mercies or iudgements. All wea-
 thers are alike vnto them. They are alwayes
 the same, in prosperitie and aduersity : they are
 no changelings. And, as we say : A good yeare
 doth not mend them ; nor an ill yeare paire
 them.

Phila. You haue long insisted vpon this
 I 4 point.

point. Now proceed to the fourth signe of a mans damnation ; which is the contempt of the Gospell : and lay open both the greatnesse of the sinne, and the danger of it.

Theol. This sinne is of another nature, then the former. It is a sinne against the first Table. It toucheth the person of God himselfe. For to contemne the Gospell, is to contemne God himselfe ; whose Gospell it is. If to contemne the Ministers of the Gospell, be to contemne God and Christ, as our Lord Iesus auoucheth (Luke 10. 16.) how much more then, to contemne the Gospell it selfe ? Therefore it is dangerous meddling in this sinne. It is to meddle with edged toles, to meddle with princes matters, to touch the Arke, to come nere the holy mountain : which all were things full of great perill and danger. Yea, it is to spill the Sacrament. It is *Nolimo tangere*. It is to raile at a King. It is to spit God in the face. It is high treason against the King of glory. Therefore this sinne, of all other, can neuer be endured; and may, at no hand, be bozne withall. For can a mortall King endure the contempt of his lawes? can he put vp the contempt of his owne person? Can he abide any to spit at his Scepter, or to throw a stone at it? No surely, hee will not.

Therefore the holy Ghost saith : He that despiseth

spiseth Moses Lawes, dieth without mercy, vnder two or three witnesses. Of how much forer punishment suppose yee shall hee bee worthy, which treadeth vnder foot the Sonne of God, and counteth the bloud of the Testament as an vnholly thing (wherewith hee was sanctified) and doth despise the Spirit of grace. And againe ; If they were punished which obeyed not the word spoken by Angels ; how shall wee escape if we neglect so great saluation ? If they escaped not, which refused him, that spake on earth ; how shall wee escape, if we turne away from him that speaketh from heauen ? Therefore our Saviour Christ saith ; That it shall be easier for Sodome in the day of iudgement, then for the contemners of the Gospell.

He. 10. 28.

Heb. 2. 5.

Heb. 13.

Luk. 10. 12.

Moreover he saith ; The Queene of the South shall rise vp in iudgement, against all forward despisers of his Word. For she came from the uttermost parts of the earth to heare the wisdom of Salomon : and behold a greater then Salomon is heere. For Christ is greater then Salomon, his doctrine and wisdom farre more excellent. And therefore their sinne is the greater which contemne it. They shall neuer be able to answer it. For the spirit saith ; Hee that despiseth the word, shall be destroyed.

Matt. 12.

Par. 13. 13

S. Peter also telleth vs, that the old world, and men of the first age, are now in hell fire, be-

Pet. 3. 19.

cause

2. Pet. 2.

5-

cause they both despised, & were disobedient to the doctrine of Christ, which (though not personally, yet in his diuine spirit) he spake by Noah. So then we see clearely, God will neuer take it at our hands, that his glorious Gospell should be so vniuersally & openly contemned as it is.

Phila. You haue spoken most truly, and also shewed it out of the Scriptures, that the contempt of the Gospell is a most hainous sin: yet for all that, it is most lamentable to consider, how little men esteeme it, and how light they make of it. Many regard it, no more then an eg-shell; they thinke it is not worth a gally half-penny; they will not goe to the doore to heare it; they take it to be but a breath from vs, and a sound to them: and so the matter is ended. They esteeme it but as a noise, or empty sound, in the aire; or, as a voice afar off, which a man vnderstandeth not: they neuer felt the power of it in their hearts. Therefore they preferre their sheep, their Farmes, their Oxen, their profits, their pleasure, yea euery thing before it; they know it not to be any such pretious iewel, as it is. Although our Lord Iesus himsele compare it to a hid treasure, and a most pretious pearle; yet these filthy Swine of the world tread it vnder feet. For they know not the price of it; though Salomon the wise saith; All the marchandise of gold & siluer, pearle & pretious stons, are not to be

Pro. 3.

bee compared vnto it : yet these beasts, these dogs and hogs of the world contemne it. They esteeme a cow more, then Christs most glorious Gospell. They are like Esops cocke, which made more account of a Barlie corne, then all the pretious stones in the World : they are like little children, that esteeme their rattles, more then a bag of gold: they are like the Gadarenes, which esteemed their Hogs, more then Christ and his Gospell : they make nothing of it. They thinke it not worth the while. Many of them sit idle in the streets euen vpon the Sabbaths. While the Gospell is preached in their churches, many are at cards, and tables, in Ale-houses. Many, vpon the Sabbaths, sleep vpon their beds, all the Sermon while, in the after-noon. Many will heare a Sermon in the fore-noon: and they take that to be as much as God can require at their hand, and that he is somewhat beholden vnto them for it; but as for the afternoon they will heare none: then they will to bowles or Tables. These men serue God in the fore-noon, and the diuell in the afternoone; some run after whores and harlots on the Sabbaths; some run to dancing and bear-baitings; some sit vpon their stalles; some sit in their shops; some by the fire side; some sit idly in the streets; some goe to the stoole-ball, and other looke on. O miserable wretches ! O cursed catifes !

O

O monstrous hel-hounds : which so grossly and openly contemne the Gospell of Christ! What will become of them in the end? Assuredly their damnation sleepeth not. A thousand deathes wait for them : they lie open on all sides to the wrath of God. And wee may wonder at his marvellous patience, that he doth not throw downe balles of wild-fire from heaven, to consume and burne vp, both them, their shops, and houses, and euen make them spectacles of his vengeance, for so notorious contempt of such sacred, holy, and high things.

Theo. You haue spoken very truly, zealously, and religiously ; and I doe greatly commend you for it. And I must needs affirme the same things. For they cannot be denied. And for mine own part, I think the Gospell was neuer so openly contemned in any age (of a people living vnder the profession of it, and vnder a godly and christian prince) as it is in this age. For howsoever some make a shew of religion, yet they haue denied the power thereof. They turne the grace of God into wantonnes, as *S. Iude* saith, *vers. 4.* They make the Gospel a cloake for their sins. They receiue it & embrace it, as it wil best stand with their profits & pleasures, their lusts & likings, their credit & policies, and not a iot further. They will practise it at their leasure. These men professe they know God : but by
their

their works they deny him, & are abominable, disobedient, and to every good work reprobate; **This age is full of such carnall Protestants.** Tit. 1. 10.

Phil. This age indeed aboundeth with many hollow hearted hypocrites, dissemblers & time-servers; which howsoever they make a face, and beare a countenance as though they loved the Gospell, yet their heart is not with it. Their heart is with Atheisme; their heart is with Popery. They have a Pope in their bellie; they bee Church-Papists. Howsoever, now and then, they come to the Church, and heare a Sermon, and shew a good countenance to the preacher; yet their heart goeth after couetousnesse. The Lord complaineth of this, by his Prophet Ezechiel, saying; This people will sit before thee Eze. 33. 32 and heare thy words; but they will not do them. For, with their mouths they make iests; and their hart goeth after couetousnes. God complaineth of this also, by his Prophet Jeremy, saying; Will you steale, murther, and commit adultery, and sweare falsly, & stand before me in this house, Ic. 7. 9. whereupon my name is called, & say we are deliuered, though we haue done all these abominations? Is this house become a den of theeues, wherupō my name is called? Where we see, how the Lord doth chide his people, and sharply reprove them, for abusing of his temple, worship & sacrifices; making them a cloake for their sins; and

and making his house a den of theeues, which should bee an assembly of Saints. Now all this is a liuely description of our time; wherein many vse the exercises of the world, prayer, and sacraments, not to kil and mortifie sin, but to nourish and shelter their sinnes. For they blindly imagine, that if they come to the church & pray, and heare the Sermon, they are discharged of their sins, though they leaue them not. They imagine they haue giuen God his full due; and that therefore they may be the more bold to sin afterward. These kind of hypocrites are like rogues, which vse medicines, not to cure sores, but to make sores. These are like the Papists, which think, if they heare masse in the morning, they may doe what they list, all the day after.

Theol. I see now, you haue very well profited in the knowledge of God, & true religion. You haue spoken soundly, and like a man of knowledge, in Gods matters. For the common sort of people thinke indeed, that all religion consisteth in the outward seruice of God, though their hearts be far from him. To whom God may iustly say: This people draweth neere me with their lips but their hearts are far from me. Of whom also God may iustly take vp all his iust complaints of his people Israel and Iudah; which are so frequent in all the Prophets: to wit, that he did abhorre their sacrifices, loath
their

Mat. 15. 8.

their oblations, detest their incense, despise their new **Idoles**, disdain their rams, lambs, and goats : accounting them all but as mans blood, dogs blood, swines blood : and all, because their hands were full of blood ; because they executed not iustice & iudgment in the gate ; because they were not obediēt to his wil ; because their harts were not with him ; because they vsed or rather abused all these things, as **shelters** for their sins.

Phila. The great contempt of the Ministers of the Gospell in this age , doth strongly argue the contempt of the Gospell it selfe. For a man cannot loue the Gospell , and hate the faithfull Ministers thereof. But wee see, by lamentable experience , that the most graue , godly and learned Ministers , are had in derision of very base and vile persons. And as Iob saith : They whose fathers I haue refused to set with the dogs of my flock, they were the children of fools, and the children of villaines , which were more vile then the earth ; For now euery Rascall dares scoffe and scorne at the most graue and ancient Fathers and Pastors of the Church , dares flout them as they walke in the streets , and as they ride by the high-waies. And though the holy Ghost giueth them glorious and lottly titles (as, the Stewards of Gods owne house, disposers of his secrets, disbursers of his treasure, keepers of the broad seale, keepers of the keyes of heauen,

Esa. 66. 3

Iob 30. 1.

Tit. 1. 7.

1. Cor. 4. 1

Mat. 16.

19.

2. Cor. 5.

20.

Apoc. 3. 7

14.

2. Cor. 8.

23.

Gods

Gods Secretaries, Gods Embassadors, Angels; yea, the very glory of Christ : and all this, to expresse the excellencie of their calling) yet these vile varlets and venemous vermine of the earth, dare call them proud prelats, pild parsons, pelting priests. O monstrous and intolerable impietie ! Now it is come to passe, that this most sacred function (which is glorious in the sight of God, and his Angels, and in it selfe most honorable) is had in greatest contempt, of all callings. For now the earth is full of ranke Atheists, and mock-gods ; which scoffe at the Gospell, and bleare out their tongues at all Religion. These kind of fellowes neuer dissemble for the matter. They make no shew at all, they are no hypocrites, they hide not their sins; but declare them openly, like Sodom. They care not if they neuer come to the Church : they are too full of it. They liue like brute beasts. They think the Scriptures are but fables. They raile at the Ministers and Preachers. They make flat opposition against them, and are notorious mockers & past-graces.

2. Pet. 33. *Theol.* Of such the Apostle S. Peter foretold, that in the last daies should come mockers, and such as would liue after their owne lusts, &c.

Caluin. Of such, a godly wziter saith: *Verbum Dei secure contemnitur, promissiones inanes esse creduntur, mina pro fabulis habentur.* That is, The word of God is carelessly contemned, his promises are counted

counted vaine, and his threatnings fables. Of
such the Poet saith ;

Hec viuunt homines, tanquam mors nulla sequatur:

Aut velut Infernus fabula vana foret.

Alas, men liue, as they should neuer die :

Or as though all speech of hell were a starke lie.

Now is also the time, wherein the world
swarmeth with papists and Atheists; and most
men liue as if there were no God. For now re-
ligion is hated, true godlinesse despised, zeale
abhorred, sincerity scoffed at, brightness loath-
ed, preachers contemned, professors disdained,
& almost all good men had in derision. For now
we may iustly complaine with the Prophet:
Iudgement is turned backe-ward, and Iustice Esa. 59. 14.
standeth farre off. Truth is failen in the streets,
and equitie cannot enter. Yea, trueth faileth;
and he that refraineth from euill, maketh him-
selfe a pray. The Prophet Micha bewaileth
the times saying: The good man is perished
out of the earth, and there is none righteous Mic. 7. 2.
among men. They all lie in wait for blood:
every man hunteth his neighbour with a net.
The Prophet Ieremie complaineth of the same
euill in his time; namely, that the people were
come to be past shame in sinning. Were they Ier. 8. 12.
ashamed (saith he) when they had committed
abomination? Nay, they were not ashamed,
neither could they haue any shame. This is a
liuely

liuely picture and a very counterpane of our time. For now we haue put on a brow of brasse: we are become impudent in sinne. We cannot blush: we cannot be ashamed. We are almost past shame, and past grace. O Lord what will this geere grow to in the end!

Phila. We may iustly feare some great iudgement of God to be neere vs; yea euen to hang ouer our heads. For the Lord will neuer leaue the contempt of his Gospell and his ministerie vnpunished.

Theol. You haue spoken a truth. And wee haue heard before how the old world was plagued for it. And wee read how grievously the Iewes were afflicted by the Romanes for this sin: as our Lord Iesus did plainly foretell. We read also, that after the Lord had broached the Gospell himselfe, and spread it abroad by his Apostles, conquering the world thereby (which thing was signified by the white horse, his rider, his bow and his crowne) and yet shortly after, saw that the same began to be contemned in the world and made light of; then hee did in most fearfull manner plague the earth with warres, blood-sheddings, tumults, dearth, famine, and pestilence: which all are signified by the red horse, the black horse, and the pale horse, which did appeare at the opening of the second, third, and fourth seale. So likewise vndoubtedly,

ly,

ly God will seuerely punish all iniuries, wrongs, & contempts, done to his faithfull embassadours; as appeareth Apocal. 11. 5. where it is set downe, that if any would hurt the two witnessess with their two Oliues, and two candlesticks, (whereby is signified the faithfull Preachers of the Gospell, with all their spirituall treasures and heauenly light) fire should proceed out of their mouthes, and deuoure their aduersaries. That is, the fire of Gods wrath should consume all that had oppressed them, either by mockes, flouts, railings, slaunders, imprisonment, or any other kinde of indignity. Of this we haue a plaine example or two, in the Scripture. First, we read how fire came downe from Heauen, and consumed the contemptu-
2. King 1.
10.
ous captain and his fiftie, at the threating and calling for of Eliah. Secodly, how two Beares
2. King. 1.
23.
came out of the forrest, and tare in peeces
yonkers, which mocked Elishah the Prophet of God; calling him bald-head, bald-pate. So then by these examples, it is manifest, that howsoeuer the Lord may wink at these things for a time, and make as though hee saw them not: yet the time will come, when he will raine fire and brimstone vpon all the scoffers of his faithfull Ministers; and contemners of his Gospell. All this is plainly declared in the 5. Chapter of the Proverbs of Salomon: where

ro. i. 24.
8.

is shewed how the wisdom of God, even Jesus Christ the highest wisdom, doth cry aloud all abroad in the world, and manifest himselfe in the open streets: but yet is contemned of wicked worldlings and scoffing soles. Therefore saith Christ: Because I haue called, and yee refused, I haue stretched out my hand, but none would regard: yee haue hated knowledge, and despised all my counsell; therefore I will laugh at your destruction, and mocke when your feare commeth vpon you like sudden desolation, and your destruction like a whirle-winde. Then shall they call vpon me, but I will not answer; they shall seeke me early, but they shall not finde me. Here then we see is terrible wrath and vengeance threatned from heauen, against all prophane contemners of Christ, and his everlasting Gospel, or any the faithfull publishers, and proclaimers thereof. Behold therefore, yee despisers, and wonder: consider well what will become of you in the end. Doe not thinke, that the most iust God will alwaies put it vp at your hands, that yet should so manifestly contemne both his Word, and the most zealous preachers and professors thereof. No, no: assure your selues hee will bee even with you at last. He will smite you both sidelings and overthwart; he will dog you and pursue you with his iudgements, and neuer leaue following the chase

chase with you, till he haue destroyed you, and consumed you from off the face of the earth. For remember, I pray you, what he saith in *Deut.* If I whet my glittering sword, and my hand take hold of iudgement, I will execute vengeance on mine enemies, and I wil reward them that hate me; I will make mine arrowes drunke with blood, and my sword shall eat the flesh of mine aduersaries.

Phila. Truly Sir, you may iustly feare, that for our great contempt of the Gospell, and generall coldnesse both in the profession and practise thereof, God will take it from vs, and giue it to a people that will bring forth the fruit thereof.

Theol. Wee may well feare indeed, lest for our sins, especially our loathing of the heavenly Manna, the Lord remoue our candle-sticke, take away our silver trumpets, let vs no more heare the sweet belles of Aaron, cause all vision to faile, & our Sabbaths to cease, and bring vpon vs that most grieuous and soze famine of not hearing the word of the Lord, spoken of by Amos the Prophet. When shall all our Hal-
Amos. 8.
 cion dayes, and golden yeares, be turned into weeping, mourning, and lamentation. God, for his infinite mercy sake, turne it away from vs.

Phila. Amen, Amen; and let vs all pray earnestly, night & day, that those fearful iudgements

ments may according to Gods infinite mercies be held backe, which our sinnes doe continually cry for : and that his most glorious Gospel may be continued to vs and our posteritie, euen yet with greater successe.

Asune. No doubt, it is a very great sinne to despise the word of God : and I thinke there is none so bad that will doe it. For we ought to loue Gods word : God forbid else. He that loueth not Gods word, it is pitie he liueth.

Theol. These are but words of course. It is an easie matter to speake good words. And very many will say as you say : but both you, and they, in your practise doe plainly shew that you make no reckoning of it : you esteeme it no more then a dish-clout. I thinke, if the matter were wel tried, you haue scant a Bible in your house. But though you haue one, it is manifest that you seldome read therein, with any care or conscience : and as seldome heare the word preached. How else could you be so ignorant as you are ?

Asune. I graunt, that I and some others are somewhat negligent in the hearing and reading of the word of God : but you cannot say therefore we doe contemne it.

Theol. Yes verily. Your continuall negligence, and carelesnesse, doth argue a plaine contempt. Sure it is, you haue no appetite, nor
Stomacke

Stomacke to the holy word of God. You had rather do any thing, then either read or meditate in it. It is irksome vnto you. You read not two Chapters in a weeke. All holy exercises of religion are most bitter & tedious vnto you. They are as vineger to your teeth, and smoke to your eies. The immoderate loue of this world, and of vanity, hath taken away your appetite from all heavenly things. And where as you shift it off with negligence, as though that would excuse you; the Apostle hits you home, when he saith: How shal we escape, if we neglect so great Heb. 2.3 saluation? Marke that he saith: if we neglect.

Antile. Belike you thinke men haue nothing else to doe, but reade the scriptures, and heare sermons.

Theo. I do not say so. I doe not say ye should do nothing else. For God doth allow you, with a good conscience, and in his feare, to follow the woorkes of your calling: as hath bene said before. But this I condemne in you, and many others; that you will giue no time to priuat prayers, reading, & meditation in Gods word: neither morning, nor euening, neither before your businesse, nor after. And although you haue often vacant time enough, yet you will rather bestow it in vanity, and idle prattling, and gossiping, then in any good exercise of Religion. Which doth plainly shew, that you nei-

ments may according to Gods infinite mercies be held backe, which our sinnes doe continually cry for : and that his most glorious Gospel may be continued to vs and our posteritie, euen yet with greater successe.

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ther delight in holy things : neither is there any true feare of God before your eyes.

Antil. I tell you plainly, we must tend our busines; we may go beg else; we cannot liue by the Scriptures. If we follow Sermons we shall neuer thriue. What do you thinke euery man is bound to read the Scriptures? Haue we not our five wits? Do we not know what we haue to do? You would make fooles of vs belike. But we are neither drunke nor mad.

Theol. What euery man (of what condition soeuer) is bound in conscience to heare and reade the word of God, hath been shewed, and proued in the beginning of our conference. But as for your five wits, they will not serue your turne in these matters: though you had fiftene wits. For all the wit, reason, and vnderstanding of naturall men, in Gods matters, is but blindness, and mere foolishnesse. The Apostle saith, that the wisdom of the most wise in this world, is not onely foolishnesse with God; but indeed very enmitie against God. And again, he saith, that the naturall man (with al his five wits) vnderstandeth not the things of the Spirit of God; because they are spiritually discerned. Most prudently to this point speaketh Elihu, saying: There is a spirit in man; but the inspiration of the Almighty giueth vnderstanding.

1. Cor. 3.

19.

Rom. 8. 7.

1. Cor. 2.

14.

Iob. 32. 2.

Antile.

Antile. I vnderstand not these Scriptures which you doe alleadge : they doe not sinke into my head.

Theol. I thinke so indeed. For the holy ghost saith : Wisedome is too high for a foole.

Pro.24.7.

Antile. What do you call me foole ? I am no more foole then your selfe.

Theo. I call you not foole : but I tel you, what the Scripture saith ; which calleth all men (though other wise neuer so wise, politike, and learned) very fooles : till they be truly lightened, and inwardly sanctified by the Spirit of God ; as appeareth, *Ti. 3. 3.* Where the Apostle affirmeth, that both Titus and himselfe, before they receiued the illuminating Spirit of Gods grace, were very fooles, without wit, and without all sense in Gods matters.

Phila. I pray you, good *M. Theologus*, let him alone ; For he will neuer haue done cauiling. I see, he is a notable cauiller. Let vs therefore proceed to speake of the fift signe of Condemnation ; which is swearing.

Theol. It may well indeed be called a signe of condemnation. For I thinke it more then a signe ; it is indeed an euident demonstration of a *Reprobate*. For I neuer wist any man, truly fearing God in his heart, that was an vsuall and a common swearer.

Phila. I am flat of your minde for that. For it
can

cannot be, that the true feare of God, and ordinary swearing should dwel together in one man: sith swearing is a thing forbidden by flat statute. And God addeth a fore threat to his Law: that hee will not hold him guiltlesse that taketh his name in vaine; but will most sharply and severely punish that man.

Deut. 28.
58.

Mal. 3. 5.
Zach. 5.
2. 4.

Theol. You say true. And God saith moreover, that if we doe not feare and dread his glorious and fearefull name Iehoua, he will make our plagues wonderfull. He sayeth also by his Prophet Malachie, that he will be a swift witness against swearers. The Prophet Zachary saith, that the flying booke of Gods curse & vengeance, shall enter into the house of the swearer, and he shall be cut off.

Therefore let all swearers take heed & looke to themselves in time. For we see, there is a rod in pisse, laid vp in store for them.

Phila. These threatnings being so great and greivous, and that from the God of Heauen himselfe, a man would thinke should cause mens hearts to quake and tremble, and make them affraid to rap out such oathes as they do; if they were not altogether hardned, past feeling, and past grace.

Theol. True indeed: but yet we see, by lamentable experience, how men are given over both to swear, and sozswear. For at this day there

there is no sinne moze common amongst vs then swearing. For many there be which can not speake ten words, but one shall bee an oath. And numbers haue got such a wicked custome of swearing that they can by no meanes leaue it: no moze then a Black-moore can change his skinne, or a Leopard his spots. For it is made naturall vnto them, thzough custome: and they haue got the habit of it. I doe verily thinke, if it were high Treason to sweare, yet some could not leaue swearing. And sure I am (as light as we make of it) that it is high Treason against the crowne of Heauen. Yea, it is a sinne immediately against God: euen against his owne person. And therfore he hath forbidden it, in the first Table of his Lawe.

Phila. Questionlesse, this vice of swearing is of all other sinnes most rise in this Land. For you shall heare little boyes and children, in the streets, rap our oathes, in most fearfull manner. It would make a mans heart quake, to heare them. Wee may thinke, they haue sucked them out of their mothers breasts: but sure wee are, they haue learned them from the euill example of their parents. And now a dayes wee cannot almost talke with a man, but (in ordinarie speech) he will belke out one oath or another.

Theol.

Theol. I will tell you a strange thing; and with great griefe I speake it. I do verily think there are sworne in this land an hundred thousand oathes, every day in the yeare.

Phila. No doubt, Sir, you are within compasse. For now almost so many men, so many oathes; excepting some few in comparison. Nay, I know diuers of mine owne experience, which if they may be kept in talke, will sweare euery day in the yeare an hundred oathes for their parts.

Theol. Oh what a lamentable thing is it! We may well take vp the old complaint of the Prophet Ieremie, who saith; that in his time the Land did mourne, because of oathes. And we may wel wonder, that the land sinketh not because of oathes. For, if God were not a God of infinite patience, how could he endure his most sacred and glorious name to be so many thousand times blasphemed in one day: and that, by such miserable wretches as we be.

Iere. 13.
20.

Phila. Wee may indeed admire and wonder at the patience and long suffering of God, that hee spareth vs so long, and giueth vs so large a time of repentance; but sure it is that the Prophet saith; That, howsoeuer the Lord is slow to anger, yet he is great in power, and will not surely cleare the wicked. Though he may winke at their monstrous oathes for a time

Nah. 1. 3.

time, yet he forgetteth them neuer a whit, but scoreth them vp, and registreth them in his booke of accounts; so as they stand in record against them. And when the great day of reckoning shall come, he will set them all in order before them, and lay them to their charge.

Let not wicked swearers and blasphemers therefore think that they shal alwaies scape scot-free, because God letteth thē alone for a while, and deferreth their punishment. For the longer God deferreth, the more terrible will his strokes bee when they come. The longer an arrow is held in the bowe, the stronger will bee the shot when it commeth forth. Though God haue leaden feete, and commeth slowly to execute wrath, yet hath he an iron hand, and will strike deadly when he commeth. Though God giueth the wicked security for a time (saith *Iob 24. Iob*) yet his eyes are fixed vpon all their waies.^{23.} And in an other place he saith; The wicked is reserved vnto the day of destruction, and they shall be brought forth vnto the day of wrath.^{*Iob 31. 30*} So then the holy man *Iob* plainly affirmeth, that the state and condition of all the rich and wealthy worldlings is, as the condition of an Oxe that is fatted vp against the day of slaughter. For in the same Chapter hee saith; They *Iob. 31.* spend their daies in wealth, and suddenly goe downe to hell. But now I pray you nominate the

the oathes which are so rife and common amongst vs.

Theol. There be six oathes, which are (of all other) most rife and common, in euery mans mouth; and they be these:

By my Faith.

By my Troth.

By our Lady.

By S. Mary.

By God.

As God shall iudge me.

Six common
oathes.

For you cannot lightly talke with a man, but he will flush out some of these, in his ordinary speech.

Asune. Doe you count it so great a matter, for a man to sweare by his faith, or his troth?

Theol. Yes indeed do I. For our faith and our troth are the most pretious iewels we haue. Shall we then lay them to gage, for euery word we speake? It sheweth we are of small credit: nay, very bankrupts. For who but a bankrupt will lay the best iewel in his house to pledge, for euery small trifle?

Asune. I know a man, that will neuer sweare, but by Cocke or Pie, or Mouse-foot. I hope you will not say they be oathes. For he is as honest a man as euer brake bread. You shall not heare an oath come out of his mouth.

Theol.

Theol. I do not thinke, he is so honest a man as you make him. For it is no small sinne to sweare by creatures. The Lord saith by his Prophet Ieremie: They haue forsaken me, and Ierne. 5. 7. sworne by them that are no Gods. So then to sweare by creatures, is to forsake God. And I trow you will not say, hee is an honest man which forsaketh God.

Asune. I doe not belecue that to sweare by small things is a forsaking of God.

Theol. You, and such as you are, will beleue no more of the word of God, then will stand with your fantasie. But whatsoeuer you beleue, or beleue not, the word of God standeth sure: and no iote of it shall euer be proued false. But this I wil say vnto you, because you think it so smal a matter to swear by creatures; that the more base and vile the thing is which you sware by, the greater is the oath: because you ascribe that vnto a base creature, which is onely proper to God: namely to know our hearts, and to be a discerner of secret things. For whatsoeuer a man sweareth by, he calleth it as a witnesse vnto his conscience, that hee speaketh the truth, and lieth not: which thing onely belongeth vnto God. And therefore in swearing by creatures, wee doe rob God of his honour. Therefore to sweare by the crosse of the money, or by bread, or a mouse foot, or
the

the fire which they call Gods Angell, or any such like, is a robbing of God of his Honour, and an ascribing of that to the creature, which is proper onely to the Creator.

Asune. What say you then to them, which sweare by the Masse, and by the Rood?

Theol. Their sinne is as great as the other. For it is an hainous thing to sweare by idoles: as S. Mary, our Ladie, by the Masse, by the Lord, &c. The Prophet Amos saith: They that sweare by the sinne of Samaria, and that say; thy God, O Dan, liueth; even they shall fall, and neuer rise vp againe. To sweare by the sinne of Samaria, is to sweare by Idols; for Samaria was full of idols.

Moreover the Lord threatneth by the Prophet Zephany, that he will cut off them that sweare by the Lord, and by Malcham, or by their King. For the idolaters called their idol, Molech, their King.

Asune. Seeing you condemne both swearing by creatures, and swearing by idols, what then must we sweare by? You would haue vs sweare by nothing, belike.

Theo. In our ordinary communication wee must not sweare at all, either by one thing or another. But (as our Lord teacheth vs) our communication must be, yea, yea; nay, nay. For whatsoever is more then these, commeth of euill.

And

And Saint Iames saith: Before all things, my brethren, sweare not: neither by heauen, nor by earth, nor by any other oath: but let your Yea be yea, and your Nay nay, lest you fall into condemnation. Iam. 5. 12.

Antile. It seemeth you are an Anabaptist. You condemne all swearing; you will haue no swearing at all.

Theol. Not so. For though I condemne swearing by creatures, swearing by idols, and vaine swearing; yet doe I allow swearing before a Magistrate, and priuately also, in matters of waight and importance, for the further bolting out of the truth.

This is warranted from Gods owne mouth, where he saith: Thou shalt sweare, The Lord liueth, in truth, in iudgement, and in righteousness. And in these cases onely, the name of God is to be sworne by; as it is written: Thou shalt feare the Lord thy God, and thou shalt serue him, and shalt cleaue vnto him, and shalt sweare by his name. Iere. 4.
Deut. 10. 20.

Asune. May wee not sweare by God in our common talke?

Theol. At no hand. For that is to take the name of God in vaine: which you know is forbidden.

And one of the wise Heathen could say thus: When an oath is laid vpon thee, vndertake it

L. for

Ifocra. ad
Demon.

Phocilid.

for two causes: either to deliuer thy selfe from some grievous crime and accusation, or else to preferue thy friends from danger. So then that **Heathen man in common talke, wil not allow any oath, much lesse, to sweare by God. Another saith: A void an oath, though thou sweare truely. So then wee see vaine swearing condemned, even by Heathen.**

Asune. Yea, but for all that, we must sweare; men will not beleue vs else.

Theol. Neither yet will they beleue you any whit the more for your swearing. For it doth manifestly appeare, that thousands make no conscience at all of it. They make no more conscience of it, then of cracking of nuts: and therefore what wise man will beleue them, though they sweare neuer so much: But, if you would make conscience alwaies to speake the truth, from your heart, without any oathes at all, you should be better belæued of all honest and wise men, then otherwise with a thousand oathes.

Antile. It is the custome to sweare.

Theol. But a wicked and dinellish custome.

Antile. I hope, sir, we may sweare, as long as we sweare truely, and sweare by nothing but that which is good.

Theol. It hath bene answered befoze, that in vaine matters you may not sweare at all.

Antil.

Antil. As long as we doe no worse than that, I hope God will hold vs excused.

Theol. God will not hold you excused, when you breake his commandements, and continue so doing.

Antil. What say you then, to them, that sweare wounds and blood, and such like, in a brauery, thinking that it setteth out their speech very well?

Theol. Hell gapeth for them. And they shall know one day, what it is to blaspheme God.

Antil. What may we thinke of such as sweare by Gods life, Gods soule, Gods body, Gods heart?

Theol. That their cause is most wofull and dangerous: & I quake at the naming of them. They are most horrible, monstrous and outrageous blasphemies: enough to make the stones in the street to cracke, and the clouds to fall vpon our heads. And we may thinke, that all the Diuels in hell are in a readinesse, to cary such blasphemous villaines headlong into that lake, which burneth with fire and brimstone, for euer.

Antil. Doe you find in the Scriptures, that God will so seuerely punish swearers?

Theol. Yes verily. For besides that which hath bene spoken befoze, we haue diuers other examples: First of Senacherib, the King of

Ashur, who for his outrageous blasphemies against the God of heaven, was in most fearefull and tragicall manner slaine by his own sonnes, Adramelech, and Sharezer : and that, in the Temple, when he was worshipping his Idoll God, Nisroch. And yet behold a more fearefull example of Gods wrath, against blasphemers.

1. Kin. 19.
35.

1. Kin. 20.
29.

Wee reade that an hundred thousand of the Aramites were slaine, by the Israelites, in one day, for blaspheming of God : And seven and twenty thousand being left, and flying into the city of Aphek for refuge, were all slaine, by the fall of an huge great wall. What should I heere speake how the seven sonnes of Saul, the King of Israel, were hanged up before the Lord in mount Gibeah, for the breach of the oath made to the Gibeonites long before ? In these examples, we may plainly see, that the iust God, even in this life, sometimes will be reuenged of blasphemers, and oath-breakers. And therefore the very Heathen in all ages haue bene very careful for the performing of oaths : as Pharaoh King of Egypt willed Ioseph to goe up into the land of Canaan, to bury his father, according to his oath made to his father.

2. Sam. 21.
9.

Phila. Me thinketh, these so terrible, & fearefull examples of Gods vengeance against swearers, and blasphemers, should strike some terror
into

into the hearts of our blasphemers.

Theol. One would thinke so indèd, if any thing could doe it. But alas, they are so hardened in it, and in all other sinne, that nothing can moue them: except peraduenture there were a Law made, that euery swearer and blasphemer should hold his hand a quarter of an houre in boiling lead. This or some such like seuerelaw, might peraduenture curbe them a little, and make them bite in their oaths. But otherwise, they will neuer feare any thing, till they be in hell fire, when it will be too late to repent.

Phila. What may be the cause of this so often, and great swearing? for surely it is no inherent and in-bred sinne in our nature, as some of the other sinnes be.

Theol. No verily. But these three I iudge to be the cause of it:

Custom.

Want of admonition.

Want of punishment.

Phila. What then are the remedies for it?

Theol. The remedies are these:

Disuse.

Praier.

Friendly admonition.

Some sharpe Law.

Phila. Well Sir, now we haue heard enough

of swearing, I pray you proceed to the next signe of damnation : which is lying.

Theol. Swearing and lying be of very neere kindred. For he that is a common swearer, is for the most part a common lier also. For hee that maketh no conscience of swearing, will make no conscience of lying. And as the Lord hateth the one, so also he hateth the other. And as he punisheth the one, so he will punish the other. Therefore Salomon saith : Lying lips are an abomination vnto the Lord. Saint Iohn saith : Without shall be dogges, enchanter, whoore-mongers, murtherers, and whosoever loueth or maketh lies. Againe the same holy man of God saith : that liers shall haue their part and portion in the lake which burneth with fire and brimstone : which is the second death.

Pro. 12. 22.
Apoc. 22. 15.
Apoc. 21. 8.

Phila. These scriptures, which you alleadge, doe manifestly declare that God abhorreth liers, and hath reserued great torments for them. Therefore the princely Prophet Dauid saith, that he would banish all liers out of his house. He that telleth lies (saith he) shal not remaine in my sight. A lying tongue is one of the sixe things which God doth hate, and his soule abhorre. Yet for al this, we see the lamentable experience, how many haue even taught their tongues to lie (as the Prophet saith) and there is no truerth in their lips. This vice is almost as

Psa. 101. 7.
Pro. 6. 7. 8.
11. 9.

common

common as swearing. For it is hard to finde a man that will speake the truth, the whole truth, and nothing but the truth from his heart, in simplicity and plainnesse, at all times, in all places, and amongst all persons, without all glozing or dissembling, either for feare, gaine, flattery, men-pleasing, hiding of faults, or any sinister respect whatloever. Where, I say, is this man to be found? I would faine see him. I would faine looke vpon such a man. It would doe my heart good to behold him. I would reioyce to set mine eyes vpon such a man.

Theo. Such a man, as you speake of, is hardly to be found among the sonnes of men. They be blacke Swans in the earth, they be white crows: they be rare birds. For there be very few that will speake the truth from their heart: yet some such I hope there be. But, for the most part, & amongst the greater sort, lying, dissembling, and fraud, do beare all the sway. There is no truth, no honesty, no conscience, no simplicity, no plaine dealing, amongst men in these most corrupt times. Faith and truth are parted cleane away. And as the kingly prophet saith: The faithfull are failed, from among the children of men. They speake deceitfully every one with his neighbour; flattering with their lippes, and speake with a double heart. Men now adayes studie the Arte of lying, flattering,

Psal. 12.

ring, fawning, glosing and dissembling : they haue a heart and a heart. They haue honey in their mouth ; and gall in their heart. Their tongues are as soft as butter and oile : but their hearts are full of bitternesse, poison and worm-wood. They are full of outward courtesie and ciuility, full of court holy water, when there is no truth no; plainenesse in their inward affection. They will speake you faire, when they would cut your throats. They will shew you a good countenance ; when they would eate your heart with garlicke. In outward shew, they will carry themselves plausibly, when their hearts are full of venome & malice. This viperous brood do but watch their times & opportunities, till they can get a man vpon the hip: and then they will sting him, & worke their malice vpon him. These fauning curs will not barke till they bite. They will lurke, and lie close, till they spie their vantage, and then they will shew themselves in their kinde : then they will hoist a man, and turne him ouer the perke, if they can. These men are like the waters, which are most depe, where they are most calme : like a dangerous rocke, hid vnder a calme sea; or, as the Heathen say, like the Syrens song, which is the Sailers wrecke; like the Fowlers whistle, which is the birds death ; like the hid bait, which is the fishes bane ; like the Harpyes,

pyes, which haue virgins faces, and Vultures
 fallons ; or like Hyena, which speaketh like a
 friend, and deuoureth like a foe ; or , as the
 Scripture saith ; like Ioab, the captaine of the ^{2.Sam.}
 hoast, which spake kindly to Amasa an other ^{20.10.}
 Captain, & kissed him, when presently he stabd
 him ; or like vnto the Herodians, and Pharisees
 seruants, which came to our Lord Iesus with
 many fawning insinuations, calling him good
 master, & telling him that he was the plaine
 truth, that he taught the way of God truely,
 he regarded no mans person, and many good
 morrows, and all this geere ; when as, in ve-
 ry deed, their purpose was to intangle him in
 his words, and to entrap him, that they might
 catch aduantage against him, & so cut his throt,
 & giue him pap with a hatchet. This it is which ^{Pro.29.5}
 the wise man saith : A man that flattereth his
 neighbour, spreaderh a net for his feet. And a ^{Pro.26.}
 gaine ; As siluer drosse, overlaid vpon an ear- ^{23.}
 then pot : so are fawning lips, and an euill heart. ^{Pro.26.}
 And in another place he saith : Hee that bea- ^{24.}
 reth hatred, will counterfait with his lips : but
 hee laieth vp deceit in his heart. When hee
 shall shew his voice fauourably, trust him not.
 For there are seven abhominations in his heart.
 Hee will couer hatred by deceit : but his malice
 shall be discovered in the congregation. In
 another place he pronounceth a curse vpon
 on

Pro. 17.
14.

upon all these holloſw hearted hypocrites, and meale-mouthed flatterers. For ſaith he; Vnto him that bleſſeth his friend, with a loud voice, betimes in the morning riſing vp early, a curſe ſhall be imputed.

Phila. You haue very well deſcribed the conditions of the men of this age, which haue faces, countenances, and tongues, but no harts; which profeſſe lying and diſſembling; which ſay, hee cannot liue, that cannot diſſemble, which haue faire faces, and false hearts, which haue forgotten, that plaine honeſty is deepe policy.

Theol. The holy Ghoſt, often in the Proverbs of Salomon calleth all vnregenerate men ſoles: or as it is in the Hebrew, men without hearts. Becauſe they haue no heart to God, no heart to his word, no heart to his children, no heart to godlineſſe, no heart to any thing that good is. They are without an honeſt heart, an vpriſht heart, a plaine heart. They are all in words, nothing in deeds. They promiſe mountaines, and perſorme mol-hils. They will ſpeake well of religion, and praſtiſe nothing. They wil giue faire words to their friends, and doe iuſt nothing for them.

Phila. The world is ful of theſe masked counterfaits: and lying and diſſembling did neuer more abound.

Theol. It is too true, that lying and diſſembling

bling are most rife, and ouer common vices amongst all sorts of men: but especially it doth ouerflow and superabound in shop keepers, and seruants. For both these make a trade and occupation of it, they can do no other but lie. It cleaueth vnto them, as the naile to the doore.

Phila. I doe certainly know some shop keepers, which (to vtter their bad wares, & to blind the eyes of the simple) doe trade in lying, all the day long, from Sun to Sun; from the opening of the shop & windows, to the shutting of the same. And what is their life (if customers come in apace) but swearing, lying, dissembling, & deceiuing: they will lie as fast as a dog will trot, as wee say. It is a wonder, that their shops and all their wares do not fire ouer their heads, for their so common, so lewd, & so abhominable lying; & that against their owne knowledg, against their conscience, against God, against their neighbour, against heaven and earth, men & angels.

Theol. True it is, we may maruell at the long suffering of God in this behalfe. But this is to be noted, that God doth not immediatly punish all notozious sinners in this life: but reserueth thousands to the iudgment of the great day. In this life he onely culleth out some few, whom hee limiteth for the example of others, that they might feare and tremble, and learne by other mens harmes to beware.

Therefore,

Therefore, euen in this life, we see before our eyes, some liers, some drunkards, some whores, mongers, some swearers, some misers of the world, some ruffians, and cut-throats, stricken downe, by the reuenging hand of God. But whereas God smiteth one of these, in this life, he letteth an hundred escape. For if he should punish all offenders in this life, to what purpose should the iudgement to come serue? If he should punish none, then we would think there were no God, or that he were shut vp idle in heauen, and would doe neither good, nor euill, nor once meddle in the matters of the earth: as some Epicures haue dreamed. Therefore, to auoid both these extremities, God in his heauenly wisdom hath thought good to meet with some, euen in this world.

Phila. I am of this minde, that the goods which men get by swearing, lying, and deceit, will neuer prosper long.

Theol. You are not therein deceived. For God wil blow vpon all such kind of euil gotten goods, and they shall put it in a bottomlesse purse, as the Prophet saith, Hag. 1. 6. The holy Ghost, in the booke of the Proverbs, hath many excellent sayings to this effect: as chapter 13.

Pro. 13. The riches of vanity shall bee diminished, but hee which laboureth with the hand, shall increase them. Again: Hee that dealeth with a deceitfull

deceitfull hand shall become poore : but the hand of the diligent maketh rich. In another place he saith : The deceitfull man roseth not Pro.18. that which he hath caught in hunting. 27. What is, he shall not long enioy or taste the pray, which he hath gotten by fraud. For either one trouble or other will come vpon him, that he shall not be able to possesse, or take delight in the spoile. Therefore it is said : The bread of deceit is Pro.10. sweet to a man : but afterward his mouth shall 17. be filled with grauell. That is, in the end the crafty person shall meet with many troubles. For either his conscience will vpbraid him and checke him, or vengeance will plague him, for his deceit. The feares, cares and sorowes, which he shall haue, shall be as it were so many sharpe stones, to set his teeth on edge, and to ber him. Wherefore, in stead of meat, he shall feed on grauell : and in stead of wheat, on pebble stones. Small pleasure is taken in the end in goods ill gotten, or liuings vnlawfully come by. For the holy Ghost hath passed sentence vpon them, that they shall neuer prosper.

Phila. It sometimes falleth out, that they prosper for a time : but as wee say, the third heire shall neuer enioy them. For God will curse them in our posteritie : and our childrens children shall feelee the smart of our sins. Therefore the holy man, Iob saith : the of-spring of
the

Iob. 27.
14. the wicked shall not be satisfied with bread. For
out of doubt, God will blesse that onely, which
is got with a good conscience in the workes of
our calling; and it shall remaine blessed to vs,
Pro. 20. 7. and our posterity. Therefore the Spirit saith,
The iust man that walketh in his vprightnesse is
blessed, and blessed shall his children be after
him. But God will not blesse, but curse that,
which is got with an euill conscience; as swea-
ring, lying, dissembling, deceiuing, &c.

Theol. Some ancient wryters haue spoken
very prudently to this point. For one saith: *In-
iusta lucra breues habent voluptates: longos autem
dolores.* That is, vniust gaine hath long sorrow,
Ierom. and short ioy. Another saith: *Eligas damnum,
potius quam turpe lucrum illud: enim semel tantum
te dolere afficiet; hoc verò semper.* That is, chouse
August. losse, rather then filthy lucre. For the one
will griue thee but once; the other, for euer.
A third saith; *Melius est honeste pauperem esse,
quam turpiter dititem. Hoc enim commiseratio-
nem, illud verò reprehensionem adfert.* It is better
Bernard. to be honestly poore, then wickedly rich. For the
one moueth pitie, the other reppose. One of
Euripid. the wise Heathen also saith: We may not wax
Pheniss. rich vniustly; but liue of iust thinges; which he
calleth holy thinges.

Phila. Haue we not examples in the Scrip-
tures of such as haue beene punished for lying?

Theol.

Theol. Pres. For we read how the Gibeonites, for their lying and dissembling, were made drudges and slaves to the Israelites. Gehezi also the servant of Elisha the prophet, for his lying and covetousnesse together, was smitten with a most grievous leprosie. Ananias and Sapphira his wife, for their lying and dissembling, were stricken downe starke dead, by the immediate hand of God, at the rebuke of Peter. Ios. 9. 23.
2. King. 5.
A. 5. 5.

Zophar one of Iobs friends, speaking of these kind of men, saith: They shall sucke the gall of Aspes, and the Vipers tongue shall slay them. They shall flee from the iron weapons, and a bowe of Steele shall strike them thorow. Iob. 10.
16. 24.

Now then by all these examples wee may plainly see, how greatly God abhorreth lying and dissembling.

Phila. Oh therefore that wee could follow the counsell of the Apostle, who saith: Lie not one to another: sith yee haue put off the old man, with his workes. And againe: Cast away lying, and speake every one the truth to his neighbour. The maner of speech which the Apostle vseth is very forcible, implying this much; that we should in a kinde of disdain or detestation, cast it away, and throw it from vs, as a filthy, stinking and beraied clout, hanging about a mans necke: which hee doth suddenly snatch away, and hurleth into the fire; Col. 3. 9.
Eph. 4. 5.

Homer.
Iliad 3.

fire; as being ashamed, that euer it should be seen or knowen. Would to God therefore that we were come to such a detestation and loathing of lying, that we would euen spattle at it, & crie he vpon it, and all that vse it! Oh that we could hate it as the diuel, which is the father of it; & as hel fire, which is the reward of it! Oh that we were come but so far as the heathē man, who saith; I hate him as the gates of hell, who hath one thing in his tongue & another in his heart!

Antil. Yet for all this we find in the scriptures, that euen some of the godly haue beene taken tardie in lying, and yet haue not sinned in so doing; as Abraham, Iacob, Rahab, the Mid-wiues of Egypt; And therefore why may not we doe so to.

Eurip.
Pheniss.

Theol. I told you before, that you may not make the infirmities of Gods people, rules for you to liue by. And further I answer, that all these did offend in their liuing. Some of them indeed, I grant, are commended for their loue to the church & charitable affections to Gods people, but none of them simply for lying: which is a thing condemned euē of the heathen. For saith one of them: Lying doth corrupt the life of mā: and euery wise and godly man doth hate lying.

Antile. But may we not lie, now and then, for a vantage?

Theol. No verily: neither is there any good vantage

bantage to be got that way. For when you haue made vp your accounts, all charges deducted, & all expences defraied, your cleare gaines will be very small. For by your wilfull and customary lying you gain inward grieve, and lose true ioy; you gaine short pleasure, and lose perpetuall glozy; you gaine hell, and lose heauen; you make the diuell your friend, and God your enemy. Now then reckon your gaine.

Phila. I pray you let vs grow towards a conclusion of this point: and shew vs briefly the chiefe causes of lying.

Theol. The chiefe causes of lying are these:

Custom.

Feare.

Conetousnesse.

The diuell.

Phila. What be the remedies?

Theol. The remedies be these:

Disuse.

Godly boldnesse,

Contentation.

Earnest praier.

Phila. You haue spoken enough of this vice to cause all such to abhorre it and forsake it, as haue any droppe of grace, or sparke of Gods feare in them: but as for them that are filthy, let them be more filthy. Now I pray you speake your iudgement of the seauenth

M

signe

signe of condemnation : which is drunkennes:

- Theol.* It is so brutish and beastly a sinne, that a man would thinke, it should not need to be spoken against : but that all reasonable men should euen abhorre it, & quake to thinke of it. For it is a most swinish thing : it maketh of a man, a beast: it taketh away the heart of a man from all goodnesse, as witnesseth the Prophet
- Hof. 4 . 11.** Hosea, saying : Whoredome, wine, and new wine, take away their heart. For, what heart, what stomacke, what appetite can whozemongers and drunkards haue to any thing that is good : either to heare or read the word of God, or to pray or to meditate in the same? Alas, they are farre from it, farre from God, and far from all grace and goodnesse. Therefore the Prophet
- Ioel. 1. 5.** Ioel saith : Awake yee drunkards : weepe and howle yee drinkers of wine. Pea, the mighty God of heauen doth pronounce a woe against
- Esa. 5 . 11.** them, saying : Woe vnto them that rise vpearly to follow drunkennesse : and to them that continue vntill night, till the wine doe enflame them. Our Lord Iesus himselte giueth vs a caueat, to take heed of it : Take heed, saith he, that your hearts be not overcome with surfetting and drunkennesse, and the cares of this life: and so that day come vpon you vnawares. Thus you heare, how both Christ himselte, and sundry of the Prophets, do thunder downe from heauen against

against this grosse beastlineſſe, which now aboundeth & raigneth amongſt the ſons of men.

Phila. True indeed. But yet almoſt nothing will make men leaue it: for it is a moſt rite and ouer common vice. We ſee many, that think theſelues ſome bodies (and as we ſay, no ſmall fools) which yet will be ouertaken with it: and thereby loſe all their credit and reputation with all wiſe men: yea, do proue themſelues to bee but ſwine, and bruit beaſts, as the holy Ghoſt auoucheth, ſaying: Wine is a mocker & ſtrong drink is raging: Whoſoeuer is deceiued therein, is not wiſe. Pro. 21. 1.

Theol. The wiſe king in the ſame booke, doth moſt notably and fully deſcribe vnto vs the inconueniences and miſchiefes, which do accompany drunkenneſſe, and follow drunkards at the heeles. To whom (ſaith he) is wo? to whom is alas? to whom is ſtrife? to whom is babling? to whom are wounds without cauſe? to whom is the redneſſe of the eies? Euen to them, that tary long at the wine: to them, that go and ſeek out mixt wine. In the ſame chapter he ſaith: Be not of the number of them, which are bibbers of wine, or of them which glut themſelues with fleſh: for the drinker & the feaſter ſhall become poore: and the ſleeper ſhall bee cloathed with rags. Moreover he ſaith: Their eies ſhall behold ſtrange women: and that they ſhal be like him that lieth in the middeſt of the Sea, and ſleepeth Pro. 23. 19.

sleepeth in the top of the Mast. In all these speeches, the holy Ghost doth, in most liuely maner, describe vnto vs the properties of Drunkards: even their staggering, their reeling, their snorting, their senselesse sensuality. Behold then what be the cursed fruits and euents of Drunkenness. Euen these which follow: wo, alas, grieve, miserie, beggerie, pouerty, shame, lusts, strife, babling, bzauling, fighting, quarrelling, sursetting, sickness, diseases, swinish sleeping, securitie, and sensuality. So then I conclude, that Drunkenness is a vice more be-
seeming an hogge, then any reasonable man. And as one saith: It is the Metropolitane Citie of all the Province of vices.

Demost.
Olinth.

Well therefore saith the Heathen writer: When the wine is in, a man is as a running coach without a Coach-man.

Phila. Let vs heare what executions haue beene done vpon drunkards in former ages, that now men may learne to take heed by their examples.

2. Sam.

12. 28.

2. King.

20. 16.

Theol. Ammon, one of Davids vngracious children, being Drunke, was slaine by his brother Absalon. Benhadad, King of Syria, being Drunke, was discomfited by Ahab, King of Israel. Elah King of Israel, being Drunke, was slaine by Zimri his seruant, and captaine of his Chariots: who also succeeded him in the king-
dome,

1. King.

16. 9.

dome. Lot, being drunke, committed incest with his owne daughters: and therefore was punished in his posteritie. Thus we see, what executions haue bene done, even vpon Kings, for this kind of sinne. Therefore let men learne, once at last, to shun vice, and embrace vertue: and as the Apostle saith, to make an end of their saluation in feare and trembling. For all our shifts and starting holes will serue vs to no purpose in the end: but when wee haue fished hither and thither, neuer so much; yet at the last we must be faine to be shut vp in Gods wrath.

Antile. What I pray you, do you make it so great a matter if a man be a little overtaken with drinke, now and then? There is no man but he hath his faults: and the best of vs all may be amended. If neighbours meete together now and then, at the Ale-house, and play a game at Maw, for a pot of Ale, meaning no hurt: I take it to be good fellowship, and a good meanes to increase loue amongst neighbours: and not so hainous a thing as you make it.

Theol. I see you would faine make faire weather of it; and smooth ouer the matter with swete words: as though there were no such great euill in it. But howsoever you mince it, and blaunch it ouer, yet the Apostle saith flatly: That drunkards shall not inherite the kingdome 1. Cor. 5. of God. I thinke, this one sentence is enough

to amaze and strike thozow the hearts of all drunkards in the world: For it is as much in effect, as if the Apostle had said: All drunkards are notorious Reprobates, and hell-hounds, branded of Sathan, and devoted to perpetuall destruction and damnation.

But you say, you meane no hurt. I answer, whatsoeuer you meane, your actions are naught, and your fellowship as bad. For what good meaning can you haue? or what good fellowship call you it, for poore labouring men, artificers, and such like, to sit idely all the day long in Tauerne and Ale-houses, mispending their time, and their money in gaming, rioting, swearing, staring, swilling, bezzeling, bibbing, bzauling, and bzauling? There is no true fellowship in it: it is mere impiety: if we may call it impiety, for poore men to liue idely, dissolutely, neglecting their callings, while their poore wiues and childezen sit crying at home for bread, being ready to starue, to beg or to steale. I pray you speake your conscience, what good fellowship is there in this?

Antile. Yet for all that, there be some which abstaine from Ale-houses, and yet are as bad as any other. For they will backe-bite and slander their neighbours: they will doe them a shrewd turne, as soone as any other: they are enuious, they censure vs, and disdain our

com-

company. Yet we thinke our selues as good as they : for all their shewes of holinesse.

Theol. You speake more then you know, or can iustifie, against some better then your selfe. But if it were so, you should but iustifie one sin by another, a lesser by a greater : which is to no purpose.

Antile. Will you then condemne all good fellowship?

Theol. No no : I doe greatly allow godly and Christian fellowship : and acknowledge it to be one of the chiefeest comforts we haue in the world. I know we are commanded to loue brotherly fellowship. But as for your pot-^{1. Pet.} companionship, I hate it, and abhorre it.^{2. 1.} For it is written : He that followeth the^{Heb. 13.} idle, shall be filled with pouertie. And againe: He that keepeth company with banquetters,^{Pro. 28. 1.} shameth his Father. And in an other place: He that loueth pastime, shall be a poore man:^{Pro. 28. 7.} and hee that loueth Wine and Oyle, shall not be rich.

Phila. Good M. Theologus, talke no more^{Pro. 21.} with him : but let vs draw neere vnto the winde-^{27.} vp of this matter : and tell vs in a word, which be the chiefe causes of Drunkennesse.

Theol. The causes are these:

Ill company.

Ale-houses.

Causes of
drunken-
nesse.

Idlenesse.

A wicked humor.

Phila. Which be the true remedies?

Theol. The remedies are these :

Remedies
for drun-
kenesse.

Auoiding of ill company.

Shunning of Ale-houses.

Labour in our callings.

A good course of life.

Phil. Well Sir you have waded farre enough in this point : let vs now come to the eighth signe of condemnation : which is idlenesse.

Theol. Concerning idlenesse, this I say briezely : that it is the mother of all vice, and the stepdame of all vertue : yea, it is the very bel-
dame of all enozmities : It is the mother of whozedome, the mother of pride, the mother of theft, the mother of drunkennesse, the mother of ignorance, the mother of error, the mother of pouerty, the mother of slandering and back-bis-
ting, prating, and gossiping, brawling, scold-
ding, quarelling : and what not? Idlenesse was one of the principall finnes of Sodome, as the

Ezech. 16. 29. Prophet Ezechiel testifieth, saying : pride, ful-
nesse of bread, and abundance of idlenesse was in her, and in her daughters. Salomon is very

Pro. 13. 4. plentifull in this matter : For, saith he, the slug-
gard lusteth and hath nought. And againe :

Pro. 16. 16. The sluggard is wiser in his owne conceit, then
seven men that can giue a sensible reason. What

is

is ; he taketh himselfe the wisest of many ; because hee spareth his body , when others take paines : he saith ; Yet a little sleepe , yet a little slumber , yet a little folding of the hands : and his pouerty commeth like a traveller ; that is vnawares : and his necessity like an armed man : that is strongly. Then he foldeth his hands together , and eateth his owne flesh. For , he hideth his hand in his bosome : and it wear- eth him to put it to his mouth againe.

In an other place the holy Ghost saith : The slothful man will not plough , because of winter : Therefore he shall begge in sommer , and haue nothing.

Againe : the slothfull man is brother to him that is a great waster.

Moreover it is said , that the sluggard turneth himselfe vpon his bed , as the doore doth vpon the hinges :

That is , he keepeth his bed , as if he were fastened to it.

And , because the Spirit will abound in this point : it is further written of the slothfull man that he saith ; An huge Lyon is in the way : I shall be slaine in the streets. That is , when any good matter is in hand (as preaching , praying , reading , giuing to the poore , &c.) then hee draweth backe , he shrinketh into the shell , he findeth one let or other , one excuse or other.

Then

Then profit, and pleasure, businesse, and idlenesse, matters at home, and matters abroad, company, and a thousand occasions will lye in his way, as so many Lions, to let and hinder him. So then we see, how liuely and plentifully the holy Scriptures doe paint out the lazy lubbers of this world, and sons of idlenesse: which are as hardly drawen to any good thing, as a Beare to the stake. As for the duties of Religion, they goe as liuely and as cheareful about them, as a thiefe goeth vp the ladder, to be executed for his theft.

Phila. I doe plainely see, that this sinne of Idlenesse is a very grosse euill, and the root of many vices: yet for al that, there be a great number which thinke they were borne to liue idly; as many yong Gentlemen, and such like: which imagine, they came into the world for no other purpose, but to hunt and hawke, card, and dice, riot and reuell, and to spend their daies in pleasure and vanity. Againe, there be many lazy lozels, and luskish youths, both in Townes and Villages, which doe nothing all the day long, but walke in the streetes, sit vpon the staules, and frequent Tauernes and Alehouses. Many rich Citizens, especially women, doe ordinarily lie in bed till nine of the clocke, and then forsooth rise and make themselves ready to goe to dinner. And after they haue

haue well dined they spend the rest of the day, and a good part of the night also, in playing, prating, babbling, cackling, prating and gossiping. Fie of this idle life. Many prophane seruing men also doe fallily suppose, that they were borne onely to game, riot, sweare, whore, ruffle it, and roist it out, and to spend their time in meere idlenesse. But, of all these well said the Heathen Philosopher: *Ille pariter indignatur &* Aristode.
diu & homines, quisquis otiosus. Both God and man doe hate the idle person.

Theol. It is a lamentable thing to see so many men and women liue so idly, and so vnprofitably as they doe. For alas, there be too many, which follow no honest calling, liue to no vse, no body is the better for them. They do no good, neither to the Church or Commonwealth. They are like drone bees: they are vnprofitable burthens of the earth. God hath no vse of them, the Church no good, the Commonwealth no benefit, their neighbours no profite, the poore no reliefe. They imagine, they came into the world, to doe nothing but eate, and drinke, and sleepe and rise vp to play. They thinke they should spend their time in dicing and dauncing, in whozedom and brauery, in gluttony and belly-chere: in masting themselves, like hogs of Epicurus heard: in pampering their paunches, and
 cram

Iob. 15.
Iob. 21.
21.

Iob. 21.

cramping their bellies : in fattening themselves like Boares in a Franke, till they bee well brawned : and (as Iob saith) till their bones runne full of marrow, their faces strout with fatnesse, and they haue collops in their flanke. Oh, what a beastly life is this ! Fie vpon it, fie vpon it. It is more meete for Epicures, then Christians : for swine, then for men : for Sardanapalus, and Heliogabalus, and such like bellie-gods, then for the professors of the Gospel. But, of all such, Iob saith enough ; They spend their daies in pleasure : and suddenly goe downe to hell.

Phil. But may it not bee allowed vnto Lords and Ladies, Gentlemen and gentlewomen, and other great ones, to liue idly, sith they haue wherewithall to maintaine it?

Theol. God doth allow none to liue idly : but all, great and small, are to be imployed one way or other : either for the benefit of the Church, or common wealth : or for the good gouernement of their owne households, or for the good of townes and parishes, and those amongst whom they doe conuerse : or for the succour and reliefe of the poore : or for the furtherance of the Gospel, and the maintaining of the Ministry : or for one good vse or other. To these ends, our wits, our learning, our reading, our skill, our policy, our wealth, our health, our wisdom, and

and authoritie, are to be referred : knowing this ; that one day, we shall come to giue an account of our *Waily-wicke*, and to be reckoned withall, for the employment of our Talents.

For this cause Iob saith : that, man is borne to Iob.5.5.7.
trauell : as the sparkes flie vpward. And God

hath laid this vpon Adam, and al his posterity: Gen.3.

In the sweat of thy browes, thou shalt eat thy bread. Some doe set downe foure causes, why enery man should labour diligently in his calling :

First, to beare the yoke laid vpon all mankinde, by the Lord.

Secondly, to get the necessaries of this life.

Thirdly, to liue vnto the profit of humane societie.

Lastly, to auoid euill thoughts and actions.

Saint Paul findeth great fault with some in the Church of Thessalonia, because they walked inordinately, that is idly, and out of a lawfull calling : and therefore concluded, that such as would not labour, should not eat. So then we do plainly see, that God alloweth idlenesse in none. For when we are idle (as hath been shewed before) we lie open to the diuell & his temptations: and he getteth within vs and preuaileth against vs. While Dauid taried idly

2 Theſ. 3.

at

at home in the beginning of the yeare, when kings vsed to goe forth to the battell, he was sone overtaken with those two foule sinnes of adultery, and man-slaughter. So long as Sampson warred with the Philistines, he could neuer be taken or overcome: but after he gaue himselfe to idlenesse and pleasure, he not only committed fornication with the strumpet Dalilah, but also was taken of his enemies, and his eies miserably pulled out. These examples doe shew, what a dangerous sinne idlenesse is. Therefore the holy Ghost sends vs to schoole, to the little creature, the Ant, to learne of her both to auoid idlenesse, and also to vse wisdome and prouidence in our actions. Go to the Pismire, O flag-
 Pro. 6. 6. gard, behold her wayes, and be wise: For shee, hauing no guide, task-maister, nor ruler, prepareth her meat in the summer, and gathereth her food in harvest. And in goodsooth it is wonderfull to obserue, what indefinent paines, and unwearied labour, this silly creature taketh in summer, that shee may be well provided for against winter. Let vs therefore learne wisdome from her example: and let vs set before our eyes the looking glasse of all creatures. Let vs consider how the birdes flie, the fishes swim, the wormes craepe, the heauens turne, the elements moue, the sea ebbeth and floweth vncstantly: yea the earth it selfe, which is the
 most

most heavy and unwieldy creature of all other, yet neuer ceaseth his working, bringing forth his burden in summer, and labouring inwardly all the winter, in concocting and digesting his nourishment for the next spring. Thus we see, how all creatures are diligently and painfullly exercised in their kindes. And therefore it is a great shame for vs to liue idly, carelessly, and dissolutely. Let vs therefore learne (once at last) to flie sloth, and euery one to liue faithfully, diligently, and industriously in our severall callings. So shall wee both keepe Satan at the staires end, and also much sinne out of our soules; which otherwise idlenesse wil force in vpon vs.

Phila. I must needs confesse, that idlenesse is a grosse vice in whomsoever it is found. But specially, in my iudgement, it is most odious in Magistrates and Ministers.

Theol. What is so in truth. For they ought to be the guides, gouernours, shepheards, and watchmen ouer the people of God. And therefore for them to neglect their duties and charges, is a most horrible thing, sith it concerneth the hurt of many. Therefore well said the Poet: A magistrate, or a Minister, may not be lazie and slothfull, to whom the nursing of the people is given in charge, and of whom many things are to be cared for.

Homer.
Iliad. 2.

What

What a lamentable thing therefore is it, when Magistrates are prophane, irreligious, popish, vicious, and negligent in the duties of their calling? And how much more lamentable is it, when Ministers neglect their studies, slack preaching, and prayer, and giue vp themselves, some to couetousnesse, some to pride, some to husbandrie, some to other worldly affaires, and some to spend their time idly in Taverns, Ale-houses, gaming, rioting, and lewd company? Would to God therefore that both these kind of publike persons would cast off idlenesse and sloth; and with diligence, faithfulness, care and conscience, performe the duties of their places. For it is an excellent thing for any to be a good man in his place: As a good Magistrate, that ruleth well, that governeth wisely, which fauoureth good men and good causes, and defendeth them: which also setteth himselfe against bad men and bad causes, and punisheth them sharply and severely: which moreover maintaineth vertue, even of a very loue he beareth vnto it in his heart: and punisheth vice of a very zeale and hatred against it: and not for his credit only or to please some, or because he must needs doe it, and can doe no lesse, or for any such sinister respect: but even of a loue to God, a care of his glory, a conscience of dutie, and a fervent zeale against sinne.

finne. So likewise, it is a notable thing for a Minister to be a good man in his place; to be studious in the law of God; diligent and painfull in preaching; and that of a loue to God, a zeale of his glorie, deep pity and compassion toward the soules of the people; seeking by all meanes possible to winne them vnto God; carrying himselfe in all his actions amongst them, wisely, religiously, vnb lameably, and inoffensiuely.

So againe, it is a worthy thing to be a good rich man which doth much good with his riches, which keepeth a good house, relieueth the poore, ministereth to the necessity of the Saints, and giueth cherefully, and with discretion, where need is.

So also, it is a commendable thing to be a good neighbour, or a good Townes-man by whom a man may liue quietly, peaceably, joyfully, and comfortably.

And lastly, to be a good poore man: that is, humble, lowly, duetifull, painefull, ready to helpe, and ready to please. Wh, I say, this is a most excellent and glorious thing: when every man keepeth his standing, his range and his ranke: when all men, with care and conscience perfoyme the duties of their places: when the husband doth the duty of an husband, and the wife of a wife: when the father doth the duty

of a Father, and the child of a child : when the Master doth the duty of a Master, and the servant of a servant: when every man setteth God befoze his eyes, in doing those things, which especially belong vnto him. For herein consisteth the honoz of God, the glozy of the Prince, the crowne of the Church, the soztresse of the Common-wealth, the safety of Cities, the strength of kingdomes, and the very preservation of all things.

Antil. You haue said well in some things. But yet I doe not see, but that rich men and women may liue idley; sith they haue enough, wherewithall to maintaine it. For may not a man doe with his owne what he list?

Theol. No verily. For you may not take your owne knife, and cut your owne throat with it: neither may you take your owne axe, and kill your owne childe with it. Therefore that reason is naught. Albeit therefore wealthy men & women haue great plenty of all things, so as they need not to labour; yet let them be profitably employed, some other way. Let them exercise themselves in one good thing or other. If they can finde nothing to doe, let them giue themselves much to pinate prayers, and reading of the scriptures, that they may be able to instruct and exhort others. Or else let Ladies and Gentlewomen doe, as that good woman Dorcas

Dorcas did: that is, buy cloth, cut it out, work it, sewe it, make shirtes, smockes, roates, and garments, and giue them to the poore, when they haue so done. For it is said of Dorcas, Acts 9. 36. 39. that shee was a woman full of good workes and almes-deeds, which shee did. She was a mercifull and tender hearted woman, she was the poore mans friend, she clothed the poore and naked, she knew it was a sacrifice acceptable to God. Oh, that the wealthy women of our land would follow the example of Dorcas. But alas, these daies bring forth few Dorcasses!

Phila. As you haue shewed vs the causes of the former euils: so now, I pray you, shew the causes of this also.

Theol. The causes of Idlenesse are:

Euill examples.

Bad education.

Liuing out of calling.

Causes
of idle-
nesse.

Phila. Shew vs also the remedies.

Theol. The remedies are:

Good education.

Labour in youth.

Good examples.

Diligence in a lawfull calling.

Remedies
against
Idlenesse.

Phila. Now then let vs come to the last signe

of condemnation; which is oppression. And I beseech you, good sir, speake your minde of it, our of the Scriptures.

Theol. It is so infinite a matter, that I know not where to begin, or where to make an end of it. It is a bottomlesse sinke of most grievous enormities. I shall enter into a Labyrinth, where I shall not know how to get out againe. But sith you are desirous to heare something of it, this I say, that it is a most cruell monster, a bloody vice, a most ugly and hidious fiend of hell. The Scriptures in very many places, do cry out vpon it, arraighning it, adiudging it, and condemning it downe to hell. They doe also thunder and lighten vpon all those, which are stained and corrupted with this vice; calling them by such names and giuing them such titles, as are taken from the effects of this sinne, and most fit for oppressours: as namely, that

Esa. 3. 15. they grinde the faces of the poore; that they
Amos. 8. 6 plucke off their skinnies from them, and their
Mic. 3. 2. flesh from their bones; that they eat them vp,
Psal. 14. 4. as they eat bread. These are they, which
strive to deuoure all (like sauage beasts) & to get
the whole earth into their hands, either by
hoke or by crooke, by right or by wrong, by op-
pression, fraud, and violence. These Cater-
pillers, and Cozmozants of the earth, are like
vnto the Whale-fish, which swalloweth vp
quicke

quick other little fishes. They are like the Lion, that deuoureth other beasts. They are like the Falcon, which seizeth, plumeth, and prayeth vpon other fowles. These greedy Wolves deuoure all, and swallow vp the poore of the Land. Therfore the Prophets of God do thunder out many great woes against them.

First, the Prophet Esay saith; Woe vnto them Esay 5. 8. that ioine house to house, and field to field; till there be no place for the poore to dwell in; that they may be placed by themselves, in the midst of the earth.

Secondly, the Prophet Jeremy saith; Woe Iere. 22. vnto him that buildeth his house by vnrigh- 13. teousnesse, and his chambers without equity.

Thirdly, the Prophet Micah saith: Woe vnto Mic. 2. 2. them that couet fields, and take them by violence; and so oppresse a man and his house, euen a man and his heritage.

Fourthly, the Prophet Abacuc crieth out Abac. 2. saying; Woe vnto him that buildeth a Towne 12. with bloud, and erecteth a City by iniquity. S. James also most terribly threatneth these kind of men, saying: Goe to now you rich men, Iam. 5. 1. 2. weepe and howle for your miseries that shall come vpon you. Your gold and siluer is cankered: and the rust of them shall bee a witnesse against you; and shall eat your flesh, as it were fire.

1. Cor.
6. 10.

Lastly, *S.* Paul saith flatly, that extortioners shall not inherit the kingdome of God. Thus we see, how many fearefull woes and threats are denounced from heauen against these pestilent cut-throats of the earth.

Phila. And all little enough. For they are steeped in their sinne, and the staine of it is so soked into them, as it will hardly euer be washed out. True it is, that you said, that these cruel oppressing bloud-suckers are the most pernicious and pestilent vermine, that creepeth vpon the face of the earth; and yet I thinke there were neuer more of them, then in these daies. For now the wicked world is full of such, as doe sundry waies bite, pinch, and nip the poore, as we see by euery daies lamentable experience; but you can speake more of it then I. Therefore, I pray you, lay open the sundry kinds of oppression, vsed in these daies.

The sundrie kinds of oppressions.

Theol. There is oppression, by vsury.

Oppression, by bribery.

Oppression, by racking of rents.

Oppression, by taking excessive fines.

Oppression, in bargaining.

Oppression, in letting of leases.

Oppression, in letting of houses.

Oppression, in letting of grounds.

Oppression, in binding poore men to unreasonable couenants.

Oppression,

Oppression, in thrusting poore men out of their houses.

Oppression, in hiring poore mens houses ouer their heads.

Oppression, in taking offees.

Oppression, by Lawyers.

Oppression, by Church Officers.

Oppression, by engrossers.

Oppression, by focestallers.

Oppression of the Church.

Oppression of the Ministry.

Oppression of the poore.

Oppression of widowes.

Oppression of Orphanes.

And thus we see, how all swarmes with

Oppressions: and nothing but **Oppressions**,

Oppressions.

Phila. In truth, this is a most cruell and oppressing age, wherein we liue; yea, a very iron age. It seemeth, that the great ones minde nothing else; they are altogether set vpon oppression, they dote and dreame of it, they finde sweet in it, and therefore they are mad of it. As Eccl. 7.5. Salomon saith; Oppression maketh a wiseman mad. It seemeth therefore, that this vice is of such maruellous force, that it can bereaue men of their wits, and make men starke mad of getting goods by hooke or by crooke; they care not how, nor from whom; so they haue it. Yet,

no doubt, the most wise God hath enacted many good lawes for the suppressing of this euill : and doth threaten the execution of them in his owne person : and especially his Law doth provide for the safetie of the poore, the fatherlesse, the widow and the stranger. But you *M. Theologus*, can repeat the statutes better then I ; because you are a professed Diuine. Therefore, I pray you, let vs heare them from you.

Theol. In the 22. Chapter of Exodus, God made this law following : You shall not trouble any widow or fatherlesse childe ; if thou vex or trouble such, and so hee call and crie vnto me, I will surely heare his crie. Then shall my wrath be kindled, and I will kill you with the sword, and your wiuies shall be widowes, and your children fatherlesse. Againe, he saith : Thou shalt not oppresse an hired seruant, that is needy and poore ; but thou shalt giue him his hire for his day : neither shall the Sunne goe downe vpon it (for he is poore, and therewith sustaineth his life,) lest hee crie against thee vnto the Lord, and it be sinne vnto thee. Moreover, the Lord saith : Thou shalt doe no iniury to a stranger : for yee were strangers in the land of Egypt. And God himselfe threatneth that he will be a swift witnesse against those which keepe backe the hirelinges wages, and vex the widow, and the fatherlesse. The

Apostle

Exo. 22.

Deut. 22.

Exod. 22.

Mal. 3.

Apostle saith : Let no man oppresse or defraud ^{1. Thes.} his brother, in any matters. For the Lord is an ^{4. 6.} auenger of all such things. **Salomon also saith:** If in a country thou see the oppression of the poore, and the defrauding of iustice and iudgement, be not astonied at the matter : for hee that is higher then the highest regardeth : and there be higher then they. *Eccles. 5. 7.* All these holy statutes and lawes, enacted and provided against oppressors, doe plainly shew what care the Lord hath for his poore, distressed, and desolate people.

Phila. But these oppressing hel-hounds are such as care for nothing. No Law of the Almighty can bridle them : nothing can feare them : nothing can restraine them. They haue made a covenant with Hell and death. They are frozen in the dregs ; they are past feeling. And as Iob saith : These are they, that abhorre the light, they know not the waies thereof, neither continue in the pathes thereof. Their hearts are as hard as the Adamant. Nothing can mooue them : nothing can worke vpon them. There is great crying out euery where of the stone in the reines, which indeed is a great torment to the bodie (but there is no complaining of the stone in the heart. I meane a stonie heart : which is the sorest disease that possibly can fall into the soule of man) and yet
in

Iob. 14.
13.

Zeph. 1.

12.

Amos 6.

3. 6.

Esa. 5. 12.

Psal. 10.

14. 6.

in these times it groweth very rife. For mens hearts are as hard as brasle, and as the neather Millstone : as the Scripture speaketh. For many, especially of these vnmercifull and oppressing tyrants, say in their hearts ; God will do neither good nor euill. Therefore they put the euil day far from them, and approach vnto the seat of iniquity. They are at ease in Zion ; they lie vpon beds of Iuory, and stretch themselves vpon their beds ; and eat the lambes of the flocke, and the calues out of the stall. They sing to the sound of the viall ; they inuent instruments of musicke, like Dauid. They drink wine in bowles, and no man is sory for the affliction of Ioseph ; that is, the troubles of Gods people. The Prophet Esay also complaineth of these kind of men, saying ; They regard not the work of the Lord, neither consider the work of his hands. And another Prophet saith ; they say in their harts God hath forgotten ; he hideth away his face, and will neuer see. They are so proud, that they seeke not for God. They think alwaies, there is no God ; his iudgements are far out of their sight. Their waies alwaies prosper ; and therefore they say in their hearts ; Tush we shall neuer be moued, nor come in danger.

Theol. You haue spoken very well, touching the steellnesse and hardnes of these mens harts, who are so vnmercifull to their poore neighbors, that almost none can liue by them. They do so
disturbe

disturbe & disquiet al things, that poore men can dwell in no rest by them. Wherefore truly saith the wise king : A mightie man molesterh all, & both hireth the foole, & hireth those that passe by. But the poore man speaketh with prayers : that is, by the way of entreatie and supplications. For the poore are afraid of them. They quake when they see them : as the beasts quake, at the roaring of the Lion. Many poore Farmers, poore Husbandmen, poore Heards, poore Labourers, poore widowes, and hirelings, doe quake and tremble, when these greedy wolues come abroad. And (as Iob speaketh) the poore of the earth hide themselves together. For (alas) in their hearts, they cannot abide the sight of them : they had as leue meet the diuell as meet them, for feare of one displeasure or another. For either they feare that they wil warne them out of their houses, or parley about more rent and straighter couenants, or beg away their best kine, or borrow their horses, or command their carts, or require a weeks worke of them, & neuer pay them for it, or a twelue moneths pasture for a couple of Geldings, or that they wil make one quarrel or another vnto the, or one mischief or another. So that these poore soules cannot tel what to do, nor which way to turn them, for feare of these cruel termagants. They are euen weary of their liues. For they haue

Pro. 18. 2.

Iob. 24. 4.

haue no remedie for these things, but euen to beare it off with head and shoulders. Wherefore they often wish they were out of the world, and that they were buried quicke. They say, if any will knocke them on the head, they will forgive him. **O** most pittious case! **O** lamentable hearing! These poore silly creatures are faine to drudge and moile all the yere long, in winter & summer, in frost & snow, in heat & cold, to prouide their rents, that they may be able to pay their cruell Land-lord at his day: For else, how shall they be able to looke him in the face? Yet their rent is so rackt, that all that they can do is little enough to pay it. And when that is paid, (alas) the poore man, & his wife, & children haue little left to take to, or to maintaine themselves withal: they are faine to gnaw of a crust, to fare hardly, & go thinly clad. Sometimes they haue victuals, and sometimes none. The poore children cry for bread. Poore widowes also, & poore fatherlesse children, are found weeping & mourning in their houses, and in their streets. So that

Eccle. 4. 1. now we may with Salomon, turne and consider all the oppressions, that are wrought vnder the Sun. We may behold the teeres of the oppressed, and none comforteth them. For the mighty ones do wrong the weaker: euen as the stronger beasts do push and harme the feeble. These gripping oppressors do pinch the poore euen to the quicke.

quicke. They plucke away from the fatherlesse and widowes, that little which they haue. If there be but a cowe, or a few shepe left, they will haue them. If there be a little commodity of house or land, oh what deuises they haue to wind it in, & to wryng it away! These tyrants will go as nigh, as the bed they lie vpon. They know well inough, the poore men are not able to wage law with them: and therefore they may do what wrong they will, & shew what cruelty they list. Hence commeth the teeres of the oppressed; hence commeth the weeping & wailing of the poore. But alas (poore soules) they may wel weep, to ease their hearts a little; but there is none to comfort them: remedy they can haue none. But yet assuredly the euerlasting God doth looke vpon them, & will be reuenged. For the cries of the poore, the fatherlesse, and the widowes, haue entred into the eares of the Lord of Hosts, who is an auenger of all such things; yea a strong reuenger, as Salomon saith: Enter ^{Pro. 23.} not into the field of the fatherlesse: for their ^{14.} reuenger is strong. He himselfe will plead their cause against thee. And againe he saith: Rob ^{Pro. 22.3.} not the poore, because hee is poore: neither tread downe the afflicted in the gate: for the Lord pleadeth their cause: and will spoile their soule that spoile them. We see then, that the most iust God wil be reuenged on these vniuersall
mercifull

mercifull tyrants. He will not alwaies put by these wrongs and iniuries, done to the poore.

In the eight chapter of the Prophet Amos, hee sweareth by the excellency of Iacob, that hee will neuer forget any of their workes. And againe, he saith by his Prophet Ieremie; Shall I not be auenged, on such a Nation as this?

Surely he will set his face against them to root them out of the earth. For indeed they are not worthy to crawle vpon the face of the earth, or to draw breath amongst the sonnes of men. It is written in the booke of Psalmes; that God will set their fellows opposite against him, as a Butte to shoot at: that he will put them apart: and the strings of his bow shall he make ready against their faces. We astonished at this, O ye heauens; and tremble, O thou earth. Heare this, O ye cruell land-lords, vnmmercifull oppressors, and blood-suckers of the earth. You may well be called blood-suckers: for you suck the bloud of many poore men, women & children: you eat it, you drinke it, you haue it serued in at your sumptuous tables euery day, you swallow it by, and liue by it. And (as Iob saith) The wildernes giueth you and your children food. That is, you liue by robbing, and murthering. But wo, wo, vnto you that euer you were bozn. For the blood of the oppressed, which you haue eaten & drunken, shall one day cry for speedy vengeance, against

Psal. 21.

13.

Iob. 24. 5.

gainst you: as the blood of Abel cried against Cain. Their blood shall witnesse against you, in the day of iudgment; and the teeres of many poore starued children, orphans, & widowes shall cry out against you. Was the Lord reuenged of Achab, for his cruell and vnjust dealing 1.Reg.21. with poore Naboth, and shall he not be reuenged of you? Did the dogs lap the blood of Achab, and shall you escape? No, no: you shall not escape. The Lord will be a swift witnesse against you; as he saith in Malachie. Was the Mal.3. Lord angry with the rich of his people, for oppressing the poore (so as the cry of the people and of their wiues, against their oppressors, was Neh.5. heard of the Almighty) & do you think, you shall escape scot-free? Doth not the like cause, bring forth the like effect: the like sinne, the like punishment: know therefore for a certainty, that the Lord hath coffers full of vengeance against you, and one day he will vnlocke them, and bring them forth, in the sight of all men.

Know also, that the timber of your houses, and the stones of your walles, which you have built by oppression and blood, shall cry against you in the day of the Lords wrath, as the Prophet Abacuck telleth you. The stone (saith he) Abac.2. shall cry out of the wall; and the beame out of 11. the timber shall answere it. Where the Prophet telleth you, that the walles of your houses,

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1.Reg.21.

Mal.3.

Neh.5.

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Abac.2.

11.

houses, built in blood, shall cry out loud, and
 shall, and play the Quiristers in that behalfe: so
 as they shall answer one another, on either side.
 The one side singeth, behold blood: the other,
 behold murder. The one side, behold deceit: the
 other, behold cruelty. The one, behold pilling &
 poling: the other, behold conetousnesse. The
 one, behold robbery: the other, behold penury.
 And thus you see how the stones and timber of
 your houses shall descant vpon you. And how
 soeuer you put on your brazen browes, & harden
 your hearts against these threatnings of the
 most terrible God and Lord of hosts: yet one
 day, you shall (spite of your hearts) will ye nill
 ye, be brought forth vnto iudgement: you shall
 once come to your reckoning, you shall at last
 be apprehended, conuicted, and arraigned at
 the bar of Gods tribuall seat before the great
 Judge of all the world. When sentence shall
 passe against you: euen that most dreadfull
 sentence: Goe ye cursed into hell-fire, there to
 bee tormented with the Diuell and his Angels
 for euer. O then, woe, woe vnto you. For,
 what shall it profit a man to winne the whole
 world, and lose his owne soule? saith our Lord
 Iesus. Surely euen as much, as if one should
 winne a farthing, and lose an hundreded thou-
 sand pound. For, if hee shall be cast into Hell-
 fire, which hath not giuen of his owne goods
 righte

Mat. 25.

Mat. 16.

Mat. 25.

righteously gotten, as our Saviour auoucheth; where then shall hee be cast, that hath stolen other mens goods? And if he shal be dammed that hath not clothed the naked, what shall become of him that hath made naked them that were clothed? Oh, therefore repent in time, O ye cruell oppzessors; seeke the Lord whilst he may be found; call vpon him while he is neere; lay aside your sauage cruelty, visit the fatherlesse and widow, in their distresse; deale your bread to the hungry; helpe them to their right which suffer wrong; deale mercifully with your tenants; racke not your rents any moze; pinch not the poore soules, for whom Christ died; pittie them, I say, but pinch them not; deale kindly & friendly with them; remember your great accounts; consider the shortnesse of your daies, and the vanitie of your life; rent your hearts, and not your clothes. Turne vnto the Lord, with all your heart, with weeping, fasting, and mourning; pzeuent Gods wrath with a sacrifice of teares; pacifie his anger with the calues of your lips, and with a contrite spirit; be grieved for that which is past, and amend that which is to come; stand it out no moze at the swords point against God. For it will not boot you to strue; he is too strong for you. Your only wisdom is, to come in. Come in therefore, come in, ye rebellious generation; submit your selues

to the great King, humble your selues vnder his mighty hand: cast downe your swords and targets: yeld vnto your God. So shall you escape the vengeance to come; so shall God accept you, haue mercy vpon you, receiue you to fauour, grant you a generall pardon for all your rebellions, and admit you into the number of his faithfull and loyall subiects.

Phila. I doe conceiue by diuers speeches which you haue alledged, that goods gotten by oppression and cruelty, will neuer prosper long. For oppressors coine their mony vpon their neighbours skins. How then can it be blessed?

Theol. You haue spoken a truth. For, as it hath been shewed before, that those goods which are gotten by swearing and lying are cursed: so all these that are gotten by oppression and violence are more cursed. Wherefore the Lord saith by his Prophet Ieremie: as the Partrich gathereth the yong which shee hath not brought forth, so he that gathereth riches, and not by right, shall leaue them in the midst of his daies: and at his end shall bee a foole, and his name shall be written in the earth.

Phila. Would to God our Magistrates and Gouvernours would take speedy order for the remedying of these things, and for the redressing of such grieuous enormities as are amongst vs: or that they themselues would
step

step in, and deliuer the oppressed, from the hand of the oppressor.

Theol. Iob was an excellent man for such matters. For it is said of him: That he brake the iawes of the vnrighteous man, and pluckt the prey out of his teeth. Where we see, how Iob was a meanes to deliuer the innocent, and to pull the Lambe out of the Lions clawes. Moreover, it is written of him in the same chapter: that the blessing of him that was ready to perish came vpon him, and that hee caused the widowes heart to reioyce: that he was the eye to the blind, the feet to the lame, and the father to the poore; and when he knew not the cause, hee sought it out diligently. Oh, what a notable man was this! Oh that we had many Iobs in these daies! Wise Salomon doth most grauely advise vs all, to follow Iobs example in this behalfe. Deliuer, saith he, them that are oppressed and drawne to death. For shouldest thou withdraw thy self from them which go downe to the slaughter: would to God that this holy counsell were well weighed, and practised amongst vs!

Phila. I maruell much, with what face these cruell oppressors can come before God in his holy Temple, to pray, and offer vp their sacrifices vnto him. For we see, many of them though they haue such foule hands, and foule hearts, as wee haue heard; yet for all that, will

Iob. 29.
17.

Iob. 29.
15.

Pro. 14. 11

most impudently presume to come to the church and pray; or at least, when they are laide in their beds a nights, and halfe asleepe, then wil they tumble ouer their praiers, or be pattering some Pater nosters.

Theol. Alas, alas, poore soules: all that they do in matters of Gods woꝛship, is but hypocrisie & dissimulation. For in truth, they care not for God: they loue him but from the teath outward: their mouths are with him, but their heart goeth after couetousnesse, and their hands are full of blood. And therefore God doth both abhoꝛre them, and their pꝛayers. For saith he;

Esa. 1. 15. Though they stretch out their hands, yet will I hide mine eyes from them; and though they make many prayers, yet will I not heare them. For their hands are full of blood.

Pro. 28. 9. Poisoner the holy Ghost saith: He that turneth away his eare from hearing the Law, even his praier is abominable. **Psal. 66. 18.** David saith: If I regard wickednes in my heart, God will not heare

Ioh. 9. 31. my praier. Our Lord Iesus also affirmeth, that God heareth not sinners: that is, stubburne and carelesse sinners. So then we may clereley see (by all these testimonies of holy writ) what account God maketh of the pꝛayers of oppressors, and all other prophane & vngodly men: namely, that he doth hate them, and abhoꝛre them, as most loathsome and odious in his sight.

Phila.

Phila. Now in conclusion, shew vs the causes of oppression.

Theol. The causes are these :

Causes of
Oppression.

Crueltie.

Conetousnesse.

Hard-heartednesse.

An euill conscience.

The Diuell.

Phila. Let vs heare also of the remedies:

Theol. The remedies are these :

Remedies
for oppression.

Pitie.

Contentation.

Tender affections.

A good conscience.

Much prayer.

Phila. Now sir, as you haue at large vttered your mind, concerning these grosse corruptions of the world, and haue plainly and evidently proued them to be the deadly poison of the soule; so also I pray you satisfie vs in this : whether they be not hurtfull also to the body, goods, and name.

Theol. I haue dwelt the longer in these common vices of the world, because almost all sorts of men are stained with one or other of them : and therefore they can neuer be enough spoken against. For the whole world lieth in them, as S. Iohn testifieth. If men therefore could be re- 1. Iohn. 5.
couered of these diseases, no doubt there would

be a ready passage made for the abundance of grace ; and wee should haue a most flourishing Church and Common-wealth ; but as long as these doe lie in the way , there is small hope of greater mercies and blessings to be powred vpon vs ; so that euer we shall come to haue an inward conuersation with God. For these vices blinde our eies , burden our hearts, and (as the Prophet Jeremy saith) hinder many things from vs. But touching your petition , I must needs grant ; that, as these vices are the very bane of the soule , and most certaine signes of condemnation ; so are they very dangerous to the body, goods & name ; yea, and to the whole land, both Church and Common-wealth.

Phila. Shew vs out of the Scriptures what danger they bring to the body.

Theol. The Lord our God saith, that if wee will not obey him, nor keepe his commandments (but break his couenant) he will appoint ouer vs hastie plagues, consumptions, and the burning ague, to consume the eies, and to make the heart heavy. So also he saith, that if we will not obey his voice, to obserue all his commandments and ordinances, that then he wil make the pestilence cleaue vnto vs, vntill hee haue consumed vs ; that hee will smite vs with the Fleauer, with the botch of Egypt, with the Emmeroids, with the Scabbe, and with the Itch; that

Leui. 26.
16.
Deut. 28.
21.

that also he will smite vs with madnesse, and with blindnes, and with astonishment of heart. So then you see what great evils the Lord threatneth to inflict vpon our bodies in this life, for these and such like sinnes. But on the contrary, the holy ghost saith: Feare God, and depart from euill: so health shall be vnto thy nauell, and moisture vnto thy bones. Pro. 3.7.

Phila. What euill doe these forenamed sins bring vpon vs, in our goods and outward estate?

Theol. They cause God to curse vs in all that we set hand vnto, as plentifully appeareth in the forenamed Chapters; where the Lord saith thus: If thou wilt not obey the commandments of the Lord thy God, cursed shalt thou bee in the towne, cursed also in the field, cursed shall be thy basket and thy store, cursed shall be the fruit of thy body, and the fruit of thy land, and the increase of thy kine, and the flockes of thy sheepe. Cursed shalt thou bee when thou commest in, and cursed also when thou goest out. The Lord shall send vpon thee cursing, trouble, and shame, in all that thou settest thy hand vnto. And further he saith: That hee will breake the staffe of their bread: that ten women shall bake their bread in one ouen, Deut. 28. and they shall deliuer their bread againe by waight; and they shall eat and not be satisfied.

You do therefore apparantly see, that these sinnes will draw downe Gods wrath vpon vs, and al that we haue.

Phila. What hurt doe these sinnes to our good name?

Theol. They bring reproch, shame, & infamy vpon vs, and cause vs to be abhoyred and contemned of all good men. They doe vtterly blot out our good name. For as vertue maketh men honozable and reuerend; so vice maketh men vile & contemptible. This is set downe, where
 2.Kin.9.7. the Lord thzeatneth Israel; that for their sinnes and disobedience, he will make them a pro-
 uerbe & common talke; yea, a reproach, & as-
 nishment amongst all people. In sundry other
 places of the Prophets, he thzeatneth for their
 Ezc.5.5. sinnes, to make them a reproach, a shame, and
 hissing, and nodding of the head to all Nations.

Phila. I doe verily thus thinke: that as sinne generally doth staine euery mans good name, which all are charie and tender of: so especially, it doth blot those which are in high places, and of speciall note, for learning, wisdom, and godlinesse.

Theol. You haue spoken most truely, and agreeable to the Scriptures. For the Scripture saith: As a dead flie causeth the Apothecaries ointment to stinke: so doth a little follie, him that is in estimation, for wisdom & for honor.

Where

Where Salomon sheweth, that if a flie get into the Apothecaries box of ointment, and die, and putrifie in it, she marreth it, though it be neuer so precious. Euen so, if a little sinne get into the heart, and breake out into the forehead of a man of great fame for some singular gifts, it will blurre him, though he be neuer so excellent.

Phila. Shew this, I pray you, more plainly.

Theol. We obserue this, in all experience: that if a Noble man be a good man, and haue many excellent parts in him of courtesie, patience, humility, and loue of Religion: yet if hee be couetous, the common people will haue their eye altogether vpon that: and they will say; Such a Noble man, is a very good man, but for one thing: hee is exceeding couetous, oppresseth poore men, & dealeth hardly with his tenants, keepeth no house, doth little good in the country where he dwelleth. And this is it that marreth all.

Moreover, let a Judge, a Justice, or a Magistrate, be endued with excellent gifts of prudence, policie, temperance, liberality, & knowledge in the law: yet, if they be giuen to anger, or taking of bribes, oh, how it will grieue them amongst the people! For they will say: Hee is a worthy man indeed, but there is one thing in him that marreth all: he is an exceeding angry and furious man; he is as angry as a waspe: he
will

will be in a pelting chafe for every trifle : hee will fret and fume , if you doe but blow vpon him. And besides this , he is a very corrupt man : hee is a great taker of bzibes , hee loneth well to be bzibed : hee will doe any thing for bzibes.

Furthermore, if any Preacher be a man of great gifts, the common people will say of him: Oh, hee is a worthy man indeed, an excellent Scholar, a profound Divine, a singular man in a Pulpit : but yet, for all that, hee hath a shrewd touch which marreth all; he is an exceeding proud man : hee is as proud as Lucifer. He hath very great gifts indeed, but I warrant you hee knoweth it well enough. For hee carrieth his cress very high, and looketh very sternely, and disdainfully vpon all other men. Hee is vnmearably puffed vp with overweening, and thinketh that he toucheth the clouds with his head. Thus therefore we see, how the dead flies marre all : and how some one sinne doth disgrace a man, that otherwise doth excell.

Phila. What is the cause, why some one sinne doth so blot and smut the most excellent men?

Theol. The reason heereof is, because such men are as a candle, set vpon a candle-sticke, or rather vpon a scaffold or mountaine, for all men

men to behold and looke vpon. And sure it is, they haue a thousand eyes vpon them euery day; and that not onely gazing vpon them, but also prying very narrowly into them, to spie out the least moat, that they may make a mountaine of it. For, as in a cleane white paper, one little spot is sone espied; but in a peece of browne paper, twenty great blurs are scant discerned: euen so in Noble men, Judges, Magistrates, Iustices, Preachers, and Professors, the least spot or specke is sone seene into; but amongst the baser sort, and most grosse liuers, almost nothing is espied or regarded.

Phila. Sith the eyes of all men are bent and fixed vpon such men as are of some note, therefore they had neede verie heedfully to looke to their steps, that they may take away all aduantage from them that seeke aduantage.

Theol. Preserily. And furthermore, they had need to pray with Dauid alwaies: *Direct my steps O Lord in thy word: and let none iniquitie haue dominion ouer mee. And againe: Order my doings, that my footsteps slippe not: vphold mee in mine integritie.* For if such men bee neuer so little giuen to swearing, to lying, to drinke, or to women, it is espied by and by: and therewithall their credit is cracked, their fame over-cast, their

their glozy eclipsed, and the date of their good name presently expired.

Phila. Now, as you haue shewed what great hurt these sinnes doe bring vpon our soule, bodies, goods and name; so also, I pray you, shew what danger they doe bring vpon the whole land.

Theol. Questionlesse they doe pull downe the wrath of God vpon vs all, and giue him iust cause to breake all in peeces, and utterly to subuert & ouerthrow the good estate, both of church and Common-wealth: yea, to make a finall consumption and desolation of all. For they be the very fire-brands of Gods wrath, and as it were touch-wood, to kindle his anger and indignation vpon vs. For the Apostle saith: For such things commeth the wrath of God vpon the children of disobedience.

Col. 3. 6.

Phila. Declare vnto vs, out of the Scriptures, how the Lord in former times hath punished whole Nations and Kingdomes for these and such like sinnes.

Theol. In the fourth of Hosea, the Lord telleth his people, that he hath a controuersie with the inhabitants of the Land (and the reason is added) because there was no truth, nor mercy, nor knowledge of God in the Land. By swearing, lying, killing, stealing, and whoring, they breake out, and blood toucheth blood,

Hos. 4. 2.

blood. Therefore shall the land mourne ; and every one, that dwelleth therein , shall be cut off.

Here then we see, what it is that will incense God against vs, and cause vs all to mourne. So likewise the Lord threatneth by his Prophet Amos, that for the cruelty and oppression of the poore, he would plague the whole land. Shall not the land tremble for this (sayth the Lord) and euerie one mourne that dwelleth therein? Am. 8. 8.

Againe, the Lord sayeth by his Prophet Ieremie ; Doe they prouoke mee to anger, and not themselues, to the confusion of their owne faces? Therefore thus sayth the Lord : Behold mine anger and my wrath shall bee powred vpon this place, vpon man, and beast, vpon the tree of the field, and vpon the fruit of the ground ; and it shall burne, and not be quenched. Ier. 7. 13. 20.

Againe the Lord saith : If yee will not heare these words, I swear by my selfe (saith the Lord) that this house shall be waste, and I will prepare destroyers against thee, euerie one with his weapons, and they shall cut downe thy chiefe Cedar trees, and cast them in the fire. Ier. 22. 5.

Likewise the Lord threateneth, by his Prophet Ezechiel, saying : Because yee haue not walked in my statutes, nor kept my iudgements ; Ezec. 5. 7.

ments ; therefore behold ; I euen I, come against thee, and will execute iudgement in the midst of thee ; euen in the sight of Nations : and I will doe in thee, that I neuer did before, neither will I doe any more the like, because of all thine abominations. For, in the midst of thee, the fathers shall eat their sonnes : and the sonnes shall eate their fathers. Again, by the same Prophet, the Lord saith : The land is full of the iudgement of blood, and the citie full of crueltie. Wherefore, I will bring the most wicked of the Heathen, and they shall possesse their houses. I will also make the pompe of the mighty to cease, and the holy places shall be defiled. When destruction commeth, they shall seeke peace, and not haue it. Calamity shall come vpon calamitie, and rumour vpon rumour. Then shall they seeke a vision of the Prophet, but the law shall perish from the Priests, and counsell from the auncient. The King shall mourne, and the Prince shall be clothed with desolation, and the hands of the people in the land shall bee troubled. I will doe vnto them according to their waies : and according to their iudgements will I iudge them : and they shall know, that I am the Lord. Last of all, the Lord saith by his Prophet : Heare O earth : behold, I will cause a plague to come vpon this people, euen the fruit of their owne imagina-

Eze. 7. 23.
27.

Ier. 4. 19.

imaginations, because they haue not taken heed to my words, nor to my Law; but cast it off. Almost innumerable places to this purpose are to be found in the writings of the prophets: but these may suffice to pꝛoue the maine point: to wit, that the iust God doth punish whole nations and kingdomes, for the sinnes and rebellions thereof.

Phila. Sith all these sinnes (for the which the Lord did execute such vniuersall punishments, vpon his owne people) doe abound and overflow in this land, may wee not iustly feare some great plague to fall vpon vs? and the rather, because our transgressions doe increase daily, and grow to a full height and ripenesse: so as it seemeth the haruest of Gods vengeance draweth neere, and approacheth.

Theol. We may indeed iustly feare and tremble. For if God spared not the Angels that sinned, how shall he spare vs? If he spared not his owne people, what can we looke for? If he spared not the naturall bꝛanches, how shall he spare vs which are wilde by nature? Are we better then they? Can we looke to be spared, when they were punished? Are not our sinnes as many, and as great as theirs? Doth not the same cause bring forth the same effect? Is the arme of the Lord shortned? Or is not God the same iust God, to punish sinne now, that

Jer. 4. 19.
Am. 5. 6.
Abac. 3.
16.

that he was then: Yes, yes, assuredly. And therefore we haue great cause to mourne and lament, to quake and tremble; because there is a naked sword of vengeance, hanging ouer our heads. Thus did Ieremie, thus did Amos, thus did Abacuck: when they plainly saw the imminent wrath of God approaching vpon the people of Israel and Iudah.

E
27

Heb. 10.
31.

Phila. I thinke, we may the rather doubt and feare, because the punishment of these forenamed vices, is neglected by the Magistrate. For commonly, when they that beare the sword of Iustice, doe not draw it out to punish notorious offenders and malefactours, the Lord himselfe will take the matter into his owne hands, and bee reuenged in his owne person: which is most dreadfull and daungerous. For it is a fearefull thing, to fall into the handes of the liuing God.

I Ps. 106. 30

Theo. You haue spoken a truth. For if those, which are Gods deputies and vice-gerents in the earth, doe their duties faithfully in punishing vice, and maintaining vertue; in smiting the wicked, and fauouring the godly: then assuredly euill shall bee taken out of Israel, Gods wrath prevented, and his iudgments intercepted; as it is written: Phineas stood vp and executed iudgement, and the plague was staled. But if they (for feare, fauour, affection, gaine, flattery,

flattery, bribery, or any other sinister respect) will be too sparing and remisse in punishing of grosse offenders, and be rather ready to smite the righteous : then doe they exceedingly proueoke Gods wrath against the land, and against themselves.

Phila. One thing I doe greatly lament : that there be either none at all, or very slender censurers, either by the Ciuill, or Ecclesiasticall authority, for diuers of these fore-named vices : as pride, couetousnesse, oppression, lying, idlenesse swearing, &c.

Theol. It is a thing to be lamented indeed. For where doe we see a proud man punished, a couetous man punished, an oppressor punished, a swearer punished, a liar punished, an idle person punished : Now, because they know they cannot, or shall not be punished, therefore they are altogether hardened, and imboldened in their sinnes: as the wise man saith : Because sentence *Ecd. 8.11.* against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.

Phila. One thing I do much muse at, wherein also I desire to be further satisfied, to wit, what is the cause, that vnder so godly a prince, so many good lawes, and so much good preaching and teaching, there should notwithstanding, be such an excesse and overflowing of sin, in all estates.

Theo. The causes heereof are diuers and manifold. But I will nominate foure especiall ones, in my iudgement. The first is, mans naturall corruption; which is so strong, as almost nothing can bziidle it. The second is ill p^residents, and externall p^rouocations to euill. The third is the want of teaching, in many congregations of the land; by reason whereof, many know not sinne to be sinne. The last reason is, the corruption and negligence of some such as are in authority.

Phila. Doth not this inundation and overflowing of sinne, with the impunity of the same, Prognosticate great wrath against vs?

Theol. Yes vndoubtedly, as hath in part bene shewed befoze. And there be diuers other p^resages of wrath, though not of the same kinde: which are these:

Vnthankfulnessse for the Gospell.

The abuse of our long peace.

Our generall security.

Our secret Idolatries.

Our ripenessse in all sinne.

Our abuse of all Gods mercies.

Our abuse of his long patience.

The coldnesse of professors.

Our not profitting by former iudgements:
as pestilence, famine, dearth, and the
shaking of the Sword.

Nine predictions,
or fore-
signes of
wrath.

Phila.

Phila. This last I take to be a speciall token of approaching vengeance ; that we haue not profited by former warnings.

Theol. True indeed. For it is an ordinary thing with God, when men will not profit by milde corrections, and common punishments, then to lay greater vpon them. And when a former trouble doth vs no good, we are to feare a finall consuming trouble. For so we reade in the Prophecie of Hosea ; that at the first, God was to Ephraim as a moth, and to Iudah as rottenness : but afterward, when as they profited not by it, he was to Ephraim as a Lion, and to Iudah as a Lions whelp. So the Lord saith in another place, that, if they will not come in, and yeeld obedience at the first call of his wrath, then he wil punish them seuen times more. But if they continue in their stubboznesse, then he threatneth to bring seuen times more plagues vpon them, according to their sins. If by all these they would not be reformed, but walke stubbornely against him, then he threatneth yet seuen times more, for their sins : and the fourth time, yet seuen times more. The proöfe hereof wee haue in the booke of the Iudges. Where we read, how the people of Israel, for their sins, were in subiection to the King of Aram Naharim, eight yeres : afterward, because they profited nothing by it, but returned to their old sinnes,

Hos. 5. 12.

Leu. 26. 18

Verse 21.

Verse 24.

Verse 28.

Iudg. 3. 8.

Iudg. 3. sinners, therfoze they serued Eglon king of Mo-
 ab, eightene yeres. After that againe, fo2 their
 new finnes and prouocations, the Lord gaue
 Iudg. 6. 1. them vp into the hands of Midian, seuen yeres.
 After all this, fo2 the renewing of their sins, the
 Iud. 10. 7. Lord solde them into the hands of the Philistins
 Psa. 106. 3. and the Amonites, which did graeuously vex
 and oppresse them, fo2 the space of eightene
 yeres. Last of all, we reade, that when neither
 famine no2 pestilence could cause them to re-
 turne vnto him, then he deliuered them vp to
 the sword of their enemies, and held them in
 bondage & captiuitie, threescore and ten yeres.
 After all this, when they were deliuered out of
 Captiuitie, and returned home safely to their
 owne nation, and inioyed some good time of
 peace and rest, yet at last they fell to renewing
 Ezec. 3. 8. of their finnes: and therfoze the Lord plagued
 Dan. 7. them most grieuously, by the diuided Greeke
 Dan. 11. Empire: euen by Magog, and Egypt, Seleuci-
 da, and Lagida, and that by the space almost of
 three hundred yeres. And this is it, that the
 Hof. 3. 4. Prophet Hosea did sozetell: that the children
 of Israel should remaine many daies without a
 King, and without a prince, without an offering,
 and without an image, without an Ephod, and
 without Teraphim.

Phila. You haue very largely laide open
 this last token of vengeance; to wit, that
 God

God at the first doth but beat vs vpon the coat : but if we continue in sinne , he will whip vs on the bare skinne : and if men will not yeeld at the first gentle stroaks, then he wil strike harder and harder, till he haue broken our stout stomacks, and made our great hearts come downe. Therefore it is good yeelding at the first : for we shall get nothing by our sturdinesse against him. We doe but cause him to double his strokes , and strike vs both fidelings and over-thwart : For he cannot indure that we should gruntle against him, with stubborne sullenesse. But now to the point. Sith there are so many presages, and fore-signes of Gods wrath, I pray you shew, what it is that staieth the execution, and very downefall of the same.

Theo. The praiers and teeres of the faithfull, are the speciall mean, that stay the hand of God from striking of vs. For the praiers of the righteous are of great force with him : euen able to do all things. Saint Iames saith, that the Iam. 5. 17. prayer of a righteous man auailerh much, if it be feruent : and bringeth the example of Elias, to proue it : For saith he , Though Elias was a man subiect to the like passions that we be, yet was he able , by his praiers , both to open and shut the heauens. Abraham likewise preuailed so farre with God , by his praiers for Gen. 18. So- dome, that if there had bene but ten iust men

Ierc. 15. 1.

found in it, it had bene spared. The almighty God saith in the 15. chap. of Ieremy, Though Moyses and Samuel stood before me, yet mine affection could not bee toward this people. Which doth plainly shew, that Moyses and Samuel might haue done much with him, had he not bene so fully bent against his people for their sins, as he was. So likewise he saith in

Ez. 14. 14.

the Prophecie of Ezechiel; Though these three men, Noah, Daniel and Iob, were amongst them, they should deliuer but their owne soules, by their righteousnesse. Which also sheweth, that if there had bene any possible entreating of him for the Land, these three men might haue done it: but now he was resolutely determined to the contrary. In respect therefore that the zealous preachers, and true professors of the Gospel doe so much preuaile with God by their prayers, they are said to be the defence and strength of Kingdomes and Countries, of Churches and Common wealthes: as it is

2. King. 2.

12.

2. King. 6.

17.

said of Eliah; that he was the Chariot of Israel and the horsemen thereof. Elishah also was environed with a mountaine full of horses, and Chariots of fire. And sure it is, that Eliah and Elishah are not onely the Chariots and Horsemen of Israel, but also by their prayers, they do cause God himselfe to be a wal of fire round about it: as the Prophet saith in the 22. of

Ezechiel,

Ezechiel, verse 30. the Lord God saith : I sought for a man among them, that should make vp the hedge, and stand in the gappe before me for the land ; that I might not destroy it : but I found none. Which sheweth, that if there had bene but some few to haue stood in the breach, he would haue spared the whole land. This also appeareth more plainly, in the Prophecie of Ieremy ; where the Lord saith thus : Run to and fro, by the streets of Ierusalem ; behold and inquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgement, and seeketh the truth : and I will spare it. Oh then marke and consider, what a man may doe : yea, what one man may doe : what an Abraham may doe : what a Moyses may doe : what an Eliah may doe : what a Daniel, what a Samuel, what a Iob, what a Noah may doe ! Some one man (by reason of his high fauor with the Eternal) is able sometimes to do more for a land, by his prayers and teares, then many prudent men by their counsell, or valiant men by their swords. Yea, it doth evidently appeare (in the sacred volume of the holy Ghost) that some one poore Preacher, being full of the Spirit and power of Eliah, doth more in his study (either for offence, or defence : either for the turning away of wrath, or the procuring of mercie) then a

Eze 22.30

Iere. 5.1.

Campe-royall, euen forty thousand strong : 82,
Cant. 3.7. as the Spirit speaketh : though they all haue
 their swords girded to their thighes, and be of
 the most valiant men in Israel. All this is clearly
 proued in one verse of the booke of the Psalmes:
 where the Prophet hauing reckoned vp the sins
 of the people, addeth : Therefore the Lord min-
Pf. 106. 23. ded to destroy them, had not Moses (his cho-
 sen) stood in the breach, to turne away his
 wrath : lest he should destroy them. **See there-**
fore, what one man may do with God ! Some
 one man doth so binde the hands of God, that
 when he should strike, he hath no power to doe
Gen. 19. 22 it : as it is said of Lot : I can doe nothing, till
 thou be come out. **See how the Lord saith,** he
 can doe nothing : because he will doe nothing!
He doth wittingly and willingly suffer his
 hands to be manacled and bound behind him,
 for some fetters sake, which he doth make more
 account of, then all the world besides : so pre-
 tious and deare are they in his sight. Likewise
 it is written, that the Lord was exceedingly in-
 censed against the Israelites for their idola-
 trous Calfe, which they made in Horeb : yet
 he could doe nothing, because Moyse would
 not let him. And therefore he falleth to intrea-
 ting of Moyse, that Moyse would let him a-
Exo. 32. lone, and entreat no more for them. **Oh,** (saith
10. the Lord to Moyse) let me alone: that my wrath
 may

may wax hote against this people, and that I may consume them. Thus wee see, that except Lorgee out of the City, and Moyfes let him alone, he can doe nothing. Oh the profoundnesse and altitude of Gods mercy, towards mankind! Oh, the height and depth, length and breadth of his loue towards some! Oh that the most glorious & inuisible God should so greatly respect the sonnes of men! For what is man, that hee should be mindfull of him: or the sonne of man, that he should regard him? Let vs therefore that are the Lords remembzancers, giue him no rest, nor let him alone, vntill wee haue some security, and good assurance from him, that he will turne away from vs the wrath which we most iustly haue deserued: that he wil spare vs, and be mercifull vnto vs. Yea, & as the Prophet saith, Let vs neuer leaue him, nor giue him Esa. 62. 7. ouer, till he repaire and set vp Ierusalem, the praise of the world: lest for default hereof, that be charged vpon vs, which was charged vpon the head of some of the Prophets in Israel: that they were like the fores in the waste places, that they had not risen vp in the gaps, neither made vp the hedge for the house of Israel. Eze. 13. For now adaies, alas, wee haue many hedge- 45. breakers, few hedg-makers: many openers of gaps, few stoppers, many breakers of breaches, to let in the floods of Gods wrath vpon

upon vs, but very few, that by true repentance goe about to make up the breach, and to let downe the sluices, that the gushing streames of Gods vengeance may be stopt, and staied.

Phila. I doe now plainely see, that there be some in high fauour with God, and, as wee say, greatly in his books; sith his loue is so great vnto them, that for their sakes he spareth thousands.

Theol. It is written in the Proverbs of Solomon, that the righteous in a land, are the establishment of the kings throne; and the wicked, the ouerthrowing of the same. The words are these: Take away the drosse from the siluer, and there will proceed a vessell for the finer. Take away the wicked from the King, and his throne shall be established in righteousness. Likewise in another place the wise man affirmeth, that the righteous are the strength and bulwarke of Cities, Townes, and Corporations: but the wicked are the weakening & vndoing of all. Scornefull men, saith he, set a City on fire; but the wise turne away wrath. To this purpose, most excellent is that saying of Eliphaz in Iob; The innocent shall deliuer the Iland; and it shall be preserved by the purenesse of their hands. Wee reade in the booke of the Chronicles, that when the Leuites & the Priests were cast out by Ieroboam, they came to Ierusalem, and

Pro. 25. 4.

Pro. 29. 8.

Iob. 23.
30.

and all such as set their hearts to seek the Lord God of Israel came with them. And then after-^{2. Chron.} ward it is said, they strengthned the kingdome^{11.13.} of Iudah, and made Rehoboam the sonne of Salomon mighty. By all these testimonies it is euident, that princes, kingdomes, cities, towns & villages, are fortified by the righteous therein: and for their sakes also great plagues are kept backe. Which thing one of the heathen did well see into, as appeareth by his words, which are these: When God meaneth well vnto a city, and will doe good vnto it, then hee raiseth vp good men: but when hee meaneth to punish a citie or countrey, and doe ill vnto it, then he taketh away the good men from it.

Phil. It is very manifest by all that you haue alledged, that the wicked fare the better euery day in the yeare, for the righteous that dwell amongst them.

Theol. All experience doth teach it: and the scriptures do plentifully auouch it. For did not churlish Laban fare the better for Iacob his kinsman? Doth he not acknowledge, that the Lord had blessed him for his sake? Did not Potiphar fare the better for godly Ioseph? Doth not the Scripture say, that the Lord blessed the Egyptians house for Ioseph his sake? and that the Lord made all that he did to prosper in his hand? Did not Obed-edom fare the better for
the

Gen.30.

27.

Gen.39.5.

2. Sam.6.

11.

Dent. 4.

Act. 27.

24.

the Arke : Did not the seuenty and six soules, that were in the Ship with Paul, speed all the better for his sake : Did not the Angell of God tell him in the night, that God had given vnto him, all that sayled with him : for otherwise, a thousand to one, they had bene all drowned. Therfore the children of God may very fitly be compared to a great peece of cooke, which though it be cast into the sea, hauing many nailes fastened in it, yet it beareth them all vp from sinking : which otherwise, would sinke of themselves. What shall we say then : or what shall we conclude : but that the vngodly are more beholden to the righteous, then they are aware of.

Phila. I doe thinke, if it were not for Gods children, it would goe hard with the wicked. For, if they were sorted and shoaled out from amongst them, and placed by themselves, what could they looke for ; but wrath vpon wrath, and plague vpon plague : till the Lord had made a finall consumption of them, and swept them like dung, from the face of the earth.

Theo. Sure it is, all creatures would frowne vpon them. The Sunne would vnwillingly shine vpon them : or the Moone giue them any light. The Starres would not be seene of them : and the Planets would hide themselves. The beasts would deuoure them : the fowles would picke out their eyes. The fishes would make war

war against them: and all creatures in heauen and earth would rise vp in armes against them. Yea, the Lord himselfe from heauen, would raine downe fire and brimstone vpon them.

Phila. Yet for all this, it is a wonder to consider how deadly the wicked hate the righteous, and almost in euery thing oppose themselues against them: and that in most virulent and spitefull manner. They raile and slander, scoffe and scorne, mocke and mowe at them: as though they were not worthy to liue vpon the earth. They esteeme euery pelting rascall, and preferre euery vile varlet, before them. And though they haue their liues and liberty, their breath and safety, and all that they haue else, by them, yet, for all that, they could be content to eat their hearts with garlicke: so great, so fiery, so burning and hissing hot is their fury and malice against them.

Theol. They may very fitly be compared to a Moth that fretteth in pieces the same cloth wherein she is bred. Or to a certaine worme, or canker, that corrodeth, and eateth thorow the heart of the tree that nourisheth her. Or vnto a man that standeth vpon a bough in the top of a tree, where there is no more: and yet, with an axe choppeth it off, and therewithall falleth downe with it, and breaketh his necke. Euen so, the scollers of this world doe what they can, to
chop

chop asunder the bough that vpholds them: but they may easily know what will follow.

Phila. I see plainly, they be much their owne foes, and stand in their owne light, and indeed know not what they doe. For the benefit which they receiue by such, is exceeding great; and therefore by their mangling of them, they doe but hold the stirrop to their owne destruction.

Theol. How to apply these things to our selues, and to returne to the first question of this argument: may we not maruell, that our nation is so long spared; considering that the sins thereof are so horrible and outrageous as they be?

Phila. We may iustly maruell at the wonderfull patience of God. And we may well thinke that there be some in the land, which stand in the breach; beeing in no small fauour with his highnesse; sith they doe so much preuaile.

Theo. The mercifull preservation of our most gracious king (who is the breath of our nostrils) the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the land, which our sinnes pull vpon vs: the frustrating of many plots and subtill deuices, which haue bene often intended against our state, yea, and the life of his Maiesties most royal person: make me to thinke, that there bee some strong pleaders with God, for the publike good of vs all.

Phila.

Phila. You may well thinke so indeed: For, by our sinnes, wee haue forfeited (and daily doe forfeit, into Gods hands) both our King, our Countrey, our Peace, our Gospell, our liues, our goods, our lands, our linings, our wiues, our children, and all that wee haue: but onely the righteous (which are so neere about the King, and in so high fauour) doe step in, and earnestly entreat for vs, that the forfeitures may be released, and that we may haue a lease (in parley) of them all againe; or at least a grant of further time. But I pray you sir, are not we to attribute something, concerning our good estate, to the policy of the land, the lawes established, and the wisdom and counsell of our prudent Governours?

Theol. Yes assuredly, very much: as the ordinary and outward meanes, which God vseth for our safety. For though the Apostle Paul had a grant from God for the safety of his owne life, & all that were with him in the ship; yet he said, Except the mariners abide in the ship, we can not be safe. Shewing thereby, that vnto faith and prayers, the best and wisest meanes must be ioyned. We are therefore, vpon our knees every day to giue thanks vnto God for such good meanes of our safety, as he hath giuen vs.

Phila. Well then, as the prayers of the righteous haue beene hitherto great meanes,
both

chop asunder the bough that vpholds them: but they may easily know what will follow.

Phila. I see plainly, they be much their owne foes, and stand in their owne light, and indeed know not what they doe. For the benefit which they receiue by such, is exceeding great; and therefore by their mangling of them, they doe but hold the stirrop to their owne destruction.

Theol. Now to apply these things to our selues, and to returne to the first question of this argument: may we not maruell, that our nation is so long spared; considering that the sins thereof are so horrible and outrageous as they be?

Phila. We may iustly maruell at the wonderfull patience of God. And we may well thinke that there be some in the land, which stand in the breach; beeing in no small fauour with his highnesse; sith they doe so much preuaile.

Theo. The mercifull preservation of our most gracious king (who is the breath of our nostrils) the long continuance of our peace, and of the Gospell: the keeping backe of the sword out of the land, which our sinnes pull vpon vs: the frustrating of many plots and subtile devices, which haue beene often intended against our state, yea, and the life of his Maiesties most royal person: make me to thinke, that there bee some strong pleaders with God, for the publike good of vs all.

Phila.

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Phila. Well then, as the prayers of the righteous haue beene hitherto great meanes,
both

both for the auerting and turning away of wrath and the continuance of fauour ; so shew, I pray you, what is the best course to be taken, & what in sound wisdom is to be done, both to preuent future dangers, and to continue Gods fauours and mercies still vpon vs.

Theol. The best and surest course, that I can consider or conceiue of, is, to repent heartily for sinnes past, and to refozme our liues in time to come, to seeke the Lord while he may be found, and to call vpon him while he is nere : to forsake our owne waies, and our owne imaginations, and to turne vnto him with all our hearts, with weeping, with fasting, and with mourning ; as the Prophet Ioel aduiseeth : For our God is gracious and mercifull, slow to anger, and of great kindenesse, and repenteth him of the euill. All the Prophets doe counsell vs to follow this course, and doe plainly teach, that if we all (from the highest to the lowest) doe meet the Lord with unfained repentance, and offer him the sacrifice of a contrite spirit, vndoubtedly hee will be pacified towards vs, and be mercifull to our transgressions. This is most plainly set downe in the seventh of Ieremy, where the Lord saith thus to his people : If you amend and redresse your waies and your workes : If you execute iudgement betwixt a man and his neighbour, and oppresse not the

Ioel. 2.

Ier. 7.

the stranger, the fatherlesse and the widow, and
 shead no innocent blood in this place, neither
 walke after other gods, to your destruction :
 then will I let you dwell in this place ; euen
 in the land which I gaue vnto your fathers,
 for euer and euer. **So likewise he saith by**
the same Prophet. Execute yee iudgement and Ier. 22 3.
 righteousness, and deliuer the oppressed from
 the hand of the oppressor, and vex not the
 fatherlesse, the widow or the strangers ; doe
 no violence, nor shead innocent blood in this
 place. For if you doe this thing, then shall
 the Kings sitting vpon the Throne of David,
 enter in by the gates of this house, and ride vp-
 on chariots and vpon horses, both hee, and his
 seruants and his people. **And againe :** O yee Ier. 3. 22.
 disobedient children returne, and I will heale
 your rebellion. **The Lord also saith by his**
Prophet Esay ; If yee consent and obey, yee Esay. 1. 19.
 shall eate the good things of the land ; but if
 yee refuse and bee rebellious, yee shall be de-
 uoured with the sword. For the mouth of the
 Lord hath spoken it. **The Prophet Hosea**
saith : Come let vs returne to the Lord: for Hos. 6. 1.
 hee hath spoiled, and he will heale vs : he hath
 wounded vs, and he will binde vs vp. **And a-**
gain : O Israel returne vnto the Lord, (for Hos. 13. 1.
 thou hast fallen by thine iniquitie) and I will
 heale thy rebellion, and will loue thee freely:

Q

for

for mine anger is turned away from thee. I will be as the deaw vnto Israel; he shall grow as the Lilly, and fasten his root as the tree of Lebanon; his braunches shall spread, and his beautie shall bee as the Oliue tree; and his smell as Lebanon.

Mic. 6. 8.

Amos. 5.

14.

The Prophet Michah telleth vs what is good for vs, and what is our best course, and what the Lord requireth at our hands: namely these foure things: To doe iustly, to loue mercie, to humble our selues, and to walke with our God. **The** Prophet Amos giueth the same counsell, saying: Seeke the Lord, and yee shall liue. Seeke good, and not euill. Hate the euil, and loue the good, and establish iudgment in the gate. It may bee, that the Lord of Hostes will bee mercifull vnto the remnant of Ioseph. Also the Lord himselfe saith; If this Nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague I thought to bring vpon them. Iere. 8. 8. Thus we doe plainly see, what aduice and counsell the Prophets and holy men of God doe giue vnto vs. The summe of all is this; that if we do truely repent and turne vnto him with all our hearts (studying to obey him, and walke in his waies) then he wil grant vs any fauor, that we wil require at his hands. For, euen as wolpacks, and other soft matter, beateth

beateth backe, and dampeth the force of al shot: so penitent, melting, and soft hearts, doe beat backe the shot of Gods wrath, and turne away his vengeance from vs. Moreover, we may obserue in all experience, that when potentates are offended, or any great man hath conceived a displeasure against a poore man, that then he must runne and ride, send presents, vse his friends, breake his sleeps, and neuer be quiet till he haue pacified him. Euen so must wee deale with our God, seeing he hath taken a displeasure against vs. Oh therfore that we would speedily vse all possible meanes, to pacifie his wrath! Oh that we would, with one heart and voice, every one of vs (from the highest to the lowest) humble our selues before our God, forsake our former euill waies, be grieved for that we haue done, and purpose neuer to do the like againe! Oh that it might go to the hearts of vs, that we haue so often & so grievously offended so louing a God, and so mercifull a Father! Oh that we would awake once at last, & rouse vp our drowzie hearts, & ransack our sleepe consciences, crying out against our sins; that our sins might neuer cry out against vs! Oh that wee would iudge our selues, accuse our selues, endite our selues, and condemne our selues; so should wee neuer be adiudged, accused, endited or condemned of the Lord! Oh that all hearts

might sob, all soules might sigh, all loynes might be smitten with sorrow, all faces gather blacknesse, and euery man smite himselfe one the thigh, saying: What haue I done? Oh, that both Magistracy, Ministry, and communaltie, would purpose and vow, and even take a bond of themselves, that from hence forth, and from this day forward they would set their hearts to seek the Lord: and that they would wholly giue vp themselves to his obedience! Oh that all men, women, and children would feare God, & keepe his commandements: would eschew euill, and doe good: would studie to please God in allthings, and to be fruitfull in all good woorkes: making conscience to performe the duties of their generall callings, and duties of their speciall callings: duties of the first Table, and duties of the second Table: that so God might be sincerely worshipped, his name truely reuerenced, his Sabbaths religiously obserued; & that euery man would deale kindly, mercifully, iustly, & vp rightly with his neighbour: that there might be no complaining, no crying in our streets! Oh I say againe, & againe, that if all of vs, of what estate, degree, or condition soeuer, would walke in the paths of our God; then doubtlesse we should liue and see good daies, all future dangers should bee prevented, our peace prolonged, our state established,

blished, our King p̄serued, and the Gospell continued. Then should we stil enioy our liues, our goods, our lands, our liuings, our wines, our childzen, our houses, and tenements, our Orchards, and Gardens: yea, as the Prophet saith, we should eat the good things of the land, spending our daies in much comfort, peace and tranquillity: and leaue great blessings vnto our childzen and posterity, from age to age, from generation to generation.

Phila. You haue fully answered my question, and well satisfied me therin, out of the scriptures: yet I pray you giue me leaue to adde one thing vnto that, which you haue at large set downe. The Lord saith by the Prophet Amos, that for their sinnes and rebellions, hee had giuen them cleannesse of teeth: that is, dearth and scarcitie: and yet they did not turne vnto him. Also hee with-held the raine from them, and punished them with drought, and yet they did not turne vnto him. Moreover hee smote their Corne, their great Gardens, their Orchards, Vineyardes, Figtrees, and Oliue-trees, with blasting and mildeaw, and the Palmer-worme did deuoure them; and yet they did not returne vnto him. Last of all, hee smote them with pestilence, and with the sword, and ouerthrew them, as he ouerthrew Sodome and Gomorrah, and they

Amos. 4.
6. 7.

were as a fire-brand pluckt out of the burning : yet , for all this , they did not turne vnto him. Yee haue not turned vnto mee , saith the Lord. But now to come to the point. Out of this I gather, that if wee multiply our transgressions, God will multiply his plagues vpon vs : but on the contrary, if wee would vnfainedly turne vnto the Lord our God with all our hearts , all plagues should bee staied , all dangers preuented ; and no euill should fall vpon vs. For because they would not turne , therefore hee smote them. If therefore they had turned, hee would not haue smote them. But now I pray you briefly conclude this point, and declare in few words, what it is that doth most materially concerne our peace , and publike good.

Theol. These fewe then briefly , I take to be the things which belong to our peace :

Ten
things
concer-
ning our
peace.

Let Salomon execute Ioab and Shemei.

Let Iohn and Eliah slay the Priests and Prophets of Baal.

Let Aaron and Eleazar minister before the Lord faithfully.

Let Ionas be cast out of the ship.

Let Moses stand fast in the gap , and not let downe his hand.

Let Iosuah succeed him.

Let

Let Cornelius feare God, with all his household.

Let Tabitha be full of good workes, and almes-deeds.

Let Deborah iudge long in Israel, prosper, and be victorious.

Let vs all pray that the light of Israel may not be quenched.

And this I take to be the summe of all, that belongeth to our peace.

Phila. The summe of all our conference hitherto, as I remember, may be reduced vnto these few heads: First, mans naturall corruption hath beene laide open. Secondly, the horrible fruites thereof. Thirdly, their euill effects and workings, both against our soules and bodies, goods, name, and the whole land. Lastly, the remedies of all. Now therefore I would grow to some conclusion of that which you touched by the way, and made some mention of: namely, the signes of saluation and damnation: and declare vnto vs plainely, whether the state of a mans soule, before God, may not by certaine signes and tokens, bee certainly discerned euen in this life.

Theol. Besides those which before haue beene mentioned, we may adde these nine following:

Nine
signes of
a sound
soule.

Reuerence of Gods name:

Keeping of his Sabbaths.

Truth.

Sobrietie.

Industrie.

Compassion.

Humility.

Chastity.

Contentation.

Phila. These indeede, I grant, are very good signes: but yet all of them are not certaine. For some of them may be in the Reprobats.

Theol. What say you then to Saint Peters signes, which are set downe in the first chapter of his second Epistle: which are these eight?

S. Peters
eight
signes of
saluation.

Faith.

Vertue:

Knowledge.

Temperance.

Patience.

Godlinesse.

Brotherly kindenesse.

Loue.

Saint Peter saith: If these bee in vs, and abound, they will make vs neither idle, nor vnfruitefull in the knowledge of our Lord Iesus.

Which

Which is as much as if hee had said : they will make vs sound and sincere Professors of the Gospell.

Phila. All these, I grant, are exceeding good signes and evidences of a mans saluation : but yet some of them may deceiue; and an hole may bee picked in some of these evidences. I would therefore heare of some such demonstratiue and infallible evidences, as no Lawyer can finde fault with. For I hold, that good Diuines can as perfectly iudge of the assurances and evidences of mens saluation : as the best Lawyer can iudge of the assurances and evidences, whereby men hold their lands and liuings.

Theol. You haue spoken truely, in that. And would to God all the Lords people would bzing forth the evidences of their saluation : that wee might discerne of them.

Phila. Set downe then, which be the most certaine and infallible evidences of a mans saluation : against the which no exception can bee taken.

Theol. I iudge these to be most sound and infallible :

Assured faith in the promises.

Sinceritie of heart.

The spirit of adoption.

Seuen infallible signes of saluation.
Acts 16.

31.

Pro. 11.

20.

Ioh. 1. 47.

Sound

Rom. 8.

14.

Ioh. 4. 3.

1. Theſ.

4. 5.

Rom. 5. 1.

Col. 1. 23.

Mat. 24.

13.

Sound Regeneration, and Sanctification.

Inward peace.

Groundednesse in the truth.

Continuance to the end.

Phila. Now you come neare the quicke indeed. For, in my iudgement, none of these can be found truly in any reprobate. Therefore I thinke no Diuine can take exception against any of these.

Theo. For, I assure you: no more then a Lawyer can finde fault with the Tenure of mens lands, and fee-simples, when as both the Title is good & strong by the law, and the evidences thereof are sealed, subscribed, deliuered, conueied, and sufficient witnesse vpon the same, and all other signes and ceremonies (in the deliue- ring and taking possession thereof) according to strickt law obserued. For if a man haue these forenamed evidences of his saluation, sure it is, his Title and interest to heauen is good, by the law of Moses, and the Prophets: I meane the word of God. God himselfe subscribeth to them: Iesus Christ deliuereth them as his owne deede: the holy Ghost sealeth vnto them: yea, the three great witnesses, which beare record in the earth (that is, water, blood, and the spirit) doe all witnesse the same.

Phila. Now, you haue very fully satisfied me touching

touching this point. And one thing more I do gather out of all your speech : to wit, that you doe thinke, a man may be assured of his saluation, euen in this life.

Theol. I doe thinke so indeed. For he, that knoweth not in this life that he shall be saued, shall neuer be saued after this life. For S. Iohn ^{1.Iohn.3.} saith: Now are we made the sonnes of God. ^{2.}

Phila. But because many doubt of this, and the Papists doe altogether denie it : therefore I pray you confirme it vnto vs out of the Scriptures.

Theol. The Apostle saith : We know that if ^{2.Cor.5.} our earthly house of this Tabernacle bee destroyed, wee haue a building giuen vs of God : that is, an house not made with hands, but eternall in the heauens. Marke, that he saith, both he, and the rest of Gods people, did certainly know, that heauen was prouided for them. For the spirit of adoption beareth witnes with our spirits, that we are the children of God. And againe, the same Apostle saith : From henceforth is laid vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue mee at that day ; not to ^{Rom.8.} mee onely, but to all them that loue his appearing. ^{15.16.} Here we see, that he knew there was a crowne prepared for him, and for all the elect. ^{2.Tim.4.} And the same spirit, which did assure it vnto ^{8.} Paul

1. Ioh. 2.

3.

2. Pet. 1.

10.

Ioh. 22.

32.

Ioh. 14. 13

Paul doth assure it also to all the children of God. For they all haue the same spirit: though not in the same measure. S. Iohn saith also: Hereby we are sure we know him; If we keepe his Commandements. In which words, S. Iohn telleth vs thus much: that if we doe vnfeinedly endeavour to obey God, there is in vs the true knowledge and feare of God: and consequently, wee are sure we shall be saved. S. Peter saith: Giue all diligence, to make your calling and election sure. Wherefore should the Apostle exhort vs, to make our election sure, if none could be sure of it? In the second to the Ephesians the Apostle saith flatly, that in Christ Iesus we doe already sit together in the heavenly places. His meaning is not, that we are there already in possession: but we are as sure of it, as if we were there already. The reasons hereof are these: Christ our head is in possession: Wherefore he will draw al his members vnto him, as he himselfe saith.

Secondly, we are as sure of the thing which we hope for, as of that which we haue. But we are sure of that which we haue; which is the woꝛke of grace; Wherefore we are sure of that wee looke for; which is the crowne of glory. Many other places of the holy Scriptures might be alleadged to this purpose: but I suppose, thez may suffice.

Phila.

Phila. As you haue shewed this by the Scriptures ; So also shew it yet more plainely, by euident reason out of the same.

Theol. How can a man in truth call God his Father ? (When he saith : Our Father wick art in Heauen) and yet doubt , whether he be his Father or no ? For if God indeed be our Father, and we his children, how can we perish ? how can we be damned ? Will a father condemne his owne children ? or shall the children of God be condemned ? No, no. There is no condemnation to them that are in Christ Iesus. And, who can lay any thing to the charge of Gods elect ? It is God that iustifieth , who can condemne ? It is therefore most certaine and sure, that all such, as doe in truth call God their Father, and haue God for their Father , shall be saued. Again, how can a man say, in truth and feeling, that he beleueth the forgiveness of sin, and yet doubt whether he shall be saued ? For if he be fully perswaded that his sinnes are forgiven, what letteth why he should not be saued ? Moreover, as certainly as we know that wee are called, iustified, and sanctified : so certainly wee know we shall be glorified. But we know the one certainly : and therefore the other.

Asune. I will neuer beleue, that any man can certainly know in this world, whether hee shall bee saued, or damned ; but all men must

must hope well, and be of a good belief:

Theol. **Pa**y: we must goe further then hope well. We may not venture our saluation vpon vncertaine hopes. As, if a man should hope it would be a faire day to morrow: but hee cannot certainly tell. No, no. We must in this case, being of such infinite importance as it is, grow to some certaintie, and full resolution. **W**es see, worldly men will be loath to hold their lands and leases vncertainely, hauing nothing to shew for them. They will not stand to the courtesie of their land-lords, nor rest vpon their good willes. They will not stay vpon vncertaine hope. No; they are wiser then so. For the children of this world are wiser in their generation, then the children of light. They will be sure to haue something to shew. They will haue it vnder seale. They will not stay vpon the words and promises of the most honest men, and best Land-lords. They cannot bee quiet, till they haue it in white and blacke, with sound counsell vpon their Title; and euery way made as sure vnto them, as any Law of the Land can make it.

Are then the children of this world so wise in these inferiour things, and shall not we bee as wise in matters of tenne thousand times more importance? Are they so wise for earth, and shall not we bee as wise for Heauen? Are they so

so wise for their bodies, and shall not we be as wise for our soules? Shall we hold the state of our immortall inheritance by hope well; and haue no writings, nor euidences, no seals, no witnesses, nor any thing to shew for it? Alas, this is a weake Tenure, a broken title, a simple hold indeed.

Asune. Yet for all that a man cannot be certaine.

Theol. Yes, S. Iohn telleth vs, we may be certaine. For he saith: Heereby we know wee dwell in him, and he in vs; because he hath giuen vs of his spirit. He saith not, we hope; but we know certainly. For he that hath the spirit of God, knoweth certainly he hath it; and he that hath faith, knoweth that he hath faith; & he that shall be saued, knoweth hee shall be saued. For God doth not worke so darkely in mens hearts, by his spirit, but that they may easily know whether it be of him or no, if they would make a due triall. Again, the same Apostle saith: He that beleeueth in the Sonne of God, hath the witnes in himselfe. That is, he hath certaine testimonies in his owne conscience, that he shall be saued. For we must fetch the warrant of our saluation from within our selues: euen from the worke of God within vs. For loke, how much a man seeleth in himselfe the increase of knowledge, obedience, & godlines; so

1. Iohn. 4.

13.

1. Iohn. 5.

10.

Pro. 27.
19.

so much the moze sure hee is, that he shall bee
sated. A mans owne conscience is of great force
this way: and will not lie, or deceiue. For so
saith the wise man: As water sheweth face to
face, so doth the heart, man vnto man; That is,
the mind and conscience of euery man telleth
him iustly (though not perfectly) what he is.
For the conscience will not lie: but accuse, or
excuse a man; being in stead of a thousand wit-
nesses.

1. Cor. 2.
11.
Pro. 20.
27.

The Apostle also saith; No man knoweth the
things of man, but the spirit of a man that is in
him. And againe, the Scripture saith; Mans
soule is, as it were, the candle of the Lord: wher-
by he searcheth all the bowels of the belly. So
then it is a cleare case, that a man must haue
recourse to the worke of Gods grace within
him, euen in his owne soule. For thereby he
shall be certainly resolued, one way or ano-
ther. For euen as Rebecca knew certainly, by
the struiuing and stirring of the twinnes in her
wombe, that she was conceiued and quicke of
child; so Gods children know certainly, by the
motions and stirring of the holy Ghost within
them, that they haue conceiued Christ, and shall
vndoubtedly be sated.

Phila. I pray you, let vs come to the ground
worke of this certaintie of saluation, and speake
somewhat of that.

Theol.

Theo. The ground-woꝛke of our saluation is laide in Gods eternall election, and in respect thereof it standeth fast and vnmoueable; as it is wꝛitten: The foundation of God standeth fast. *2. Tim. 2. 19.* And againe: He is faithfull, that hath promised: though we cannot beleene, yet he abideth faithfull. *1. Theſ. 5. 2. Tim. 2. 13.* So then, as we know it certainly in our selues, by the consequents of election; so it standeth most firme in respect of God, and his eternall and immutable decreë. And a thousand infirmities (nay all the sinnes in the world, noꝝ all the diuels in hell) cannot ouerthrow Gods election. For our Lord Iesus saith; All that the Father hath giuen me, shall come vnto me. *Ioh. 6. 37.* And againe: This is the Fathers will that hath sent me: that of all which he hath giuen me, I should lose nothing: but should raise it vp againe, at the last day. *Ioh. 6. 39.* And in another place, our Saviour Chꝛist saith; My sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish: neither shall any plucke them out of my hand. My Father which gave them me, is greater then ail; and none is able to take them out of my Fathers hand. *Ioh. 10. 27.* We ought therefore to be as sure of our saluation, as of any other thing which God hath promised, oꝝ which we are bound to beleene. For to doubt thereof, in respect of Gods truth, is blasphemous

mous against the immutability of his truth.

Philag. But, are there not some doubts, at some times, even in the very Elect, and in those which are grown to the greatest persuasion?

Theol. Yes verily. For he that neuer doubted, neuer beleueed. For whosoever beleueth in truth, feeleth sometimes doubttings and wauiings. Euen as the sound body feeleth many grudgings of diseases, which if hee hath not health, hee could not feele: so the sound soule feeleth some doubttings: which if it were not sound, it could not so easily feele. For wee feele not corruption, by corruption; but we feele corruption, by grace. And the more grace we haue, the more quicke are we in the feeling of corruption. Some men of tender skinnnes, and quicke feeling, will easily feele the lightest feather, in softer manner laide vpon the ball of their hands; which others, of more slow feeling and hard flesh, cannot so easily discern. So then it is certaine, that although the children of God feele some doubttings, at sometimes; yet the same doe no whit impeach the certaintie of their saluation: but rather argue a perfect soundnesse and health of their soules. For, when such litle grudgings are felt in the soule, the childre of God oppose against them the certaintie of Gods truth and promises; and so doe easily

easily ouercome them. For the Lords people need no more to feare them, then he that rideth thorow the streets vpon a lusty gelding with his sword by his side, needs to feare the barking and bawling of a few little curres and whappets.

Phila. Shew yet more plainly, how, or in what respects the childe of God may both haue doubtings, and yet be fully assured.

Theol. Euen as a man, set in the top of the highest steeple in the world, and so fast bound vnto it, that he cannot fall though he would; yet when hee looketh downeward, hee feareth, because mans nature is not acquainted, nor accustomed to mount so high in the aire, and to behold the earth so farre beneath: but when he looketh vppward, and perceiueth himselfe fast bound, and out of all danger, then hee casteth away all feare. Euen so when wee looke downeward to our selues, wee haue doubts and feares: but when wee looke vppward to Christ, and the truth of his promises, wee feelee our selues cocke-sure, and cease to doubt any moze.

Phila. Declare vnto vs, what is the originall of these doubts and feares, and from whence they spring in the children of God.

Theol. They spring from the imperfection of our regeneration, and from that strife which

is in the very minde of the elect, betwéene faith and infidelity. For these two do mightily fight together in the most regenerate, and strue to ouer master, and ouershadow one another. By reason wherof, sometimes it cometh to passe, thzough the pzeuailing of vnbeliefe, that the most excellent seruants of God may sal into fits and pangs of despaire, as Iob and Dauid, in their temptations did. And euen in these daies also, some of Gods childzen at sometimes are shrewdly handled this way, and bzought very lowe; euen vnto deaths dwze: but yet the Lord in great mercie both reconer them, both from totall and finall despaire. Onely they are humbled and tried by these sharpe fits, for a time, and that for their great good. For as we vse to say, that an Ague in a young man is a signe of health: so these burning fits of temptations, in the elect, for the most part, are signes of Gods grace and fauor. For, if they were not of God, the diuell would neuer be so busie with them.

Phila. Is it not meere presumption, and an overmuch trusting to our selues, to bee perswaded of our saluation?

Theol. Nothing lesse. For the ground of this perswasion is not laid in our selues, or any thing within vs, or without vs; but onely in the righteousnesse of Christ, and the mercifull

promises of God. For, is it any presumption for vs to beleue that, which God hath promised, Christ hath purchased, and the holy Ghost hath sealed? No verily, it is not any presumption; but a thing which we all stand bound vnto, as we will answer it at the dreadfull day of iudgement. As for our selues, we do freely confesse, that in Gods sight we are but lumps of sinne and masses of all misery; and cannot of our selues moue hand or foot to the furtherance of our saluation. But being iustified by faith, we are at peace with God, and fully perswaded of his loue and fauour toward vs, in Christ.

Phila. Cannot the Reprobates and vngodly be assured of their saluation?

Theo. No. For the Prophet saith: There is ^{Esay. 57.} no peace to the wicked. When I reason thus: ^{22.} They which haue not the inward peace, cannot be assured. But the wicked haue not the inward peace. Therefore they cannot be assured. Steadfast faith in the promises doth assure. But the wicked haue not steadfast faith in the promises. Therefore they cannot be assured. The spirit of adoption doth assure. But the wicked haue not the spirit of adoption. Therefore they cannot be assured.

To conclude, when a man seeleth in himselfe an euill conscience, blindness, prophaneesse,

and disobedience, he shal (in despite of his hart) sing this dolefull song: I know not whether I shall be saued or damned.

Phila. Is not the doctrine of the assurance of saluation, a most comfortable doctrine?

Theol. Yes doubtlesse. For except a man bee perswaded of the fauour of God, and the forgiveness of sinnes, and consequently of his saluation, what comfort can he haue in any thing? Besides this, the perswasion of Gods loue towards vs, is the root of all our loue and chearefull obedience towards him. For therefore wee loue him and obey him, because we know hee hath loued vs first, and written our names in the booke of life. But on the contrarie, the Doctrine of the Papists, which would haue men alwaies doubt and feare in a seruile sort, is most hellish and vncomfortable. For so long as a man holds that, what encouragement can he haue to serue God? What loue to his Maiestie? What hope in the promises? What comfort in trouble? What patience in aduersity?

Antil. Touching this point, I am flat of your minde. For I thinke verily, a man ought to bee perswaded of his saluation. And for mine owne part, I make no question of it. I hope to bee saued, as well as the best of them all. I am out of feare for that. For I haue such

a stedfast faith in God, that, if there should be but two in the world saued, I hope I should be one of them.

Theol. You are very confident indeed. You are perswaded before you know. I would your ground were as good, as your vaine confidence. But who is so bold as blinde Bayard? Your hope is but a fancie, and as a sick mans dreame. You hope you can not tell what. You haue no ground for that you say. For, what hope can you haue to be saued, when you walke in no path of saluation? What hope can a man haue to come to London speedily, that travelleth nothing that way, but quite contrary? What hope can a man haue to reape a good crop of cozne, that bleseth no meanes, neither ploweth, soweth, nor harroweth? What hope can a man haue to be fat and well liking of his body, that seldome or neuer eateth any meat? What hope can a man haue to escape drowning, which leapeth into the Sea? Euen so, what hope can you haue to be saued, when you walke nothing that way, when you vse no meanes, when you doe all things that are contrary vnto the same? For, alas, there is nothing in you of those things, which the Scriptures doe affirme must bee, in all those that shall be saued. There be none of the fore-named signes and tokens in you. You are ignorant, prophane and carelesse.

carelesse. God is not worshipped vnder your
 roose. There is no true feare of God in your selfe
 noꝛ in your household. You seldome heare the
 woꝛd preached. You content your selfe with an
 ignorant Minister. You haue no pꝛaiers in
 your family, no reading, no singing of psalmes,
 no instructions, exhortations, oꝛ admonitions,
 oꝛ any other Christian exercises. You make no
 conscience of the obseruation of the Sabbath's;
 you vse not the name of God with any reue-
 rence; you bꝛeake out sometimes into horrible
 oathes and cursings; you make an ordinary
 matter of swearing by your faith, & your troth.
 Your wife is irreligious, your children disso-
 lute and vngratious, your seruants prophane
 & carelesse. You are an example in your owne
 house of al Atheisme, and conscienceles behavi-
 our. You are a great gamester, a rioter, a spend-
 thrift, a drinker, a common ale-house-haunter,
 an whoꝛe hunter; and, to conclude, giuen to all
 vice and naughtinesse. Now then, I pray you
 tell me, oꝛ rather let your conscience tell mee,
 what hope you can haue to be saued, so long
 as you walk and continue in this course? Doth
 1. Ioh. 1. 6. not S. Iohn saie; If wee say wee haue fellow-
 ship with him, and walke in darkenesse, we are
 1. Ioh. 2. 4. liers? Doth not the same Apostle auouch, that
 such as say they know God, and keepe not his
 commandements, are liers?

Againe,

Againe doth he not say: He that committeth sin, is of the Diuell; And whosoever doth not righteousnesse, is not of God? Doth not our Lord Iesus flatly tell the Iewes (which bragged that Abraham was their father) that they were of their father the diuell: because they did his works? Doth not the Apostle Paul say; His seruants we are, to whom we obey; whether it be of sin, vnto death, or of obedience, vnto righteousness? Doth not the scripture say; He that doth righteousnesse, is righteous? Doth not our Lord Iesus affirme: that not euery one that saith Lord, Lord, shall enter into the kingdome of heauen; but he that doth the will of my father which is in Heauen? Therefore I conclude: that, forasmuch as your whole course is carnall, carelesse, and dissolute, you can haue no warrantable hope to be saued.

1 Ioh 3.
8.10.

Rom 6.
16.

Ioh. 3.7.

Mat. 7.21.

Phila. I doe verily thinke, that this mans case (which now you haue laied open) is the case of thousands.

Theo. Yea, doubtles (of thousand thousands) the more is the pity.

Asune. Soft and faire, sir, you are very round indeed. Soft fire maketh sweet mault. I hope you know wee must be saued by mercy: and not by merit. If I should doe all my selfe, wherefore serueth Christ? I hope that which I cannot doe, hee will doe for me. And I hope
to

to be saued by Iesus Christ as well as the best of you all.

Theol. Oh, now I see which way the game goeth. You would faine make Christ a cloake for your sinnes. You will sinne, that grace may abound. You will sinne frankly, and set all by on Christs score. Truly there be many thousands of your minde, which, hearing of Gods abundant mercie in Christ, are thereby made more bold to sin. But they shall know one day, to their cost, what it is so to abuse the mercie of God. The Apostle saith: The mercy and loving kindnesse of God should leade vs to repentance. But we see, it leadeth manie to further hardnesse of heart. The Prophet saith: With him is mercy, that hee may bee feared. But many thereby are made more secure and carelesse. But to come nêrer the marke: you say, you hope to be saued by Iesus Christ. And I answer: that if those things be found in you, which the Scriptures do auouch to be in all that shall be saued by him, then you may haue good confidence, and assured hope: otherwise not. Now the Scriptures do thus determine it, and set it dolwne: That if a man bee in Christ, and looke to be saued by him, he must be indued with these qualities following:

9. Things
required
of all that
shall be
saued by
Christ.

2. Cor. 5.

17.

1. Pet. 4. 2.

First he must be a new creature.

Secondly, hee must liue, not after the lusts of men:

men : but after the will of God.

Thirdly, he must be zealous of good works.

Tit 2. 14.

Fourthly, hee must die to sinne, and liue to
righteousnesse.

Rom. 6.
14.

Fifthly, he must be holy and vnblameable.

Sixtly, he must so walke, as Christ hath walked.

Col. 1. 23.

Seuenthly, hee must crucifie the flesh, with the
affections and lusts.

Iohn 2. 6.
Gal. 5. 24.

Eighthly, he must walke, not after the flesh, but
after the spirit.

Rom. 8. 1.

Last of all, he must serue God in righteousnesse
and true holinesse, all the daies of his life.

Luke. 1.
75.

Loe then what things are required of all that
shalbe saued by Christ. Now therefore, if these
things be in you in some measure of truth, then
your hope is currant, sound, & good : otherwise,
it is nothing worth. For in vaine doe men say,
they hope to be saued by Christ, when as they
walke dissolutely. The reason hereof is: because
the members must be sutable to the head. But
Christ our head is holy : therefore we his mem-
bers must be holy also; as it is written: Be ye
holy, for I am holy. Otherwise, if we will ioine
prophane & unholy members to our holy head
Christ, then we make Christ a monster. As if
a man should ioine vnto the head of a Lion,
the necke of a Beare, the body of a Wolfe, and
the legges of a Fore: were it not a monstrous
thing: would it not make a monstrous creature?

Euen

Even such a thing doe they goe about, which would haue Swearers, Drunkards, Whoremongers, and such like, to be the members of Christ, and to haue life and saluation by him. But sith you doe so much presume of Christ, I pray you let mee aske you a question.

Antil. What is that?

Theol. How doe you know that Christ died for you particularly, and by name?

Antile. Christ died for all men, and therefore for me.

Theol. But, all men shall not bee saued by Christ. How therefore doe you know that you are one of them that haue speciall interest in Christ, and shall be saued by his death?

Antil. This I know that we are all sinners, and cannot be saued by any other then by Christ.

Theol. Answer directly to my question. How doe you know in your selfe, and for your selfe, that you are one of the Elect, and one of those, for whom Christ died?

Antil. I know it, by my good faith in God: because I put my whole trust in him, and in none other.

Theol. But, how know you, that you haue faith? or how shall a man know his faith?

Antile. I know it by this; that I haue alwaies had as good a meaning, and as good a faith to Godward as any man of my calling, and that is
not

not booke-learned. I haue alwaies feared God with all my heart, and serued him with my prayers.

Theol. Ensh: now you goe about the bush, and houer in the aire. Answer me to the point. How doe you know certainly and assuredly, that Christ died for you particularly & by name.

Antil. You would make a man mad. You put me out of my faith: you driue mee from Christ. But if you go about to driue mee from Christ, I will neuer beleue you. For I know wee must be saued onely by him.

Theo. I go not about to driue you frō Christ, but to driue you to Christ. For how can I driue you from Christ, seeing you neuer came neere him? How can I driue you out of Christ, seeing you were neuer in him? But this is it, that deceiveth you, & many others; that you think you beleue in Christ, because you say you beleue in Christ. As though faith consisted in words: or, as though a man had faith, because he saith so. If every one that saith he hath faith, therefore hath faith: & every one that saith he beleueth in Christ, doth therefore beleue: then who wil not haue faith? who will not beleue? But in very deed, your faith, and the faith of many others, is nothing else but a meere imagination. But all this while, you haue not answered my questiō, touching your particular knowledge of Christ.

Antil.

Dent, A.

Antile. I can answer you no otherwise then I haue answered you. And I thinke I haue answered you sufficiently.

Theol. No, no; you fault in your speech: your answer is not worth a button, you speake you wot not what, you are altogether befogd and benighted in this question. But, if there were in your heart the true knowledge, & liuely feeling of God, then I am sure you would haue yeelded another, and a better answer. Then you would haue spoken something from the sense and feeling of your owne heart & from the worke of Gods grace within you: but because you can yeeld no sound reason, that Christ died for you particularly, and by name; therefore I suspect you are none of them which haue proper interest in him, and in whom his death taketh effect indeed.

Phila. I thinke this question would grane a great number: and few there be that can answer it aright.

Theol. It is most certaine. I doe know it by lamentable experience, that not one of an hundred can soundly and sufficiently answer this question: none, indeed, but only those, in whom the new worke is wrought, & do by the inward worke of the spirit feele Christ to be theirs. I haue talked with some, which are both witty, sensible, and learned: who notwithstanding when

When they haue been brought to this very point and issue, haue stucke soze at it, & staggered very much. And howsoeuer they might by wit and learning shuffle it ouer, and in a plundzed sort, speake reason : yet had they no feeling of that which they said, and therfore no assurance : and consequently as good neuer a whit, as neuer the better. It is the sanctifying spirit, that giueth feeling in this point. And therefore, without the feeling of the operation of the same spirit, it can neuer be soundly answered. Thus then, I doe close vp this whole matter : As the vine-branch cannot liue and bring forth fruit, except it abide in the Vine : no more can we, except we abide in Christ, and be truely grafted into him by a liuely faith. None can haue any benefit by him, but they only which dwell in him. None can liue by Christ, but they which are changed into Christ. None are partakers of his body, but they which are in his body. None can be saued by Christ crucified, but they which are crucified with Christ. None can liue with him beeing dead, but those which die with him beeing alieue. Therefore let vs root down-ward in mortification, that we may shoot vpward in sanctification. Let vs die to sinne, that we may liue to righteousness : Let vs die while we are alieue, that we may liue when we are dead.

Asune. If none can be saued by Christ, but
onely

onely those which are so qualified as you speake of, then Lord haue mercy vpon vs: then the way to heaven is very straight indeed, and few at all shall be saued. For there be few such in the world.

Theo. You are no whit therein deceiued. For when all comes to all, it is most certaine, that few shall be saued. Which thing I wil shew vnto you, both by scripture, reason, and examples.

Asune. First then, let vs heare it proued by the scriptures.

Mat. 7. 1. *Theo.* Our Lord Jesus saith: Enter in at the straight gate. For, it is the wide gate and broad way that leadeth to destruction: and many there be which goe in thereat: because the gate is strait, and the way narrow that leadeth vnto life, & few there be that find it. Againe he saith, *Mat. 10. 16.* Many are called, but few are chosen. In another place, we read of a certaine man which came to our sauiour Christ, & asked him of purpose whether few should be saued. To whō our Lord Jesus answered thus: Striue to enter in at the straight gate. For many (I say vnto you) will seeke to enter in, and shall not be able. In which answer, albeit our Saviour doth not answer directly to his question, either negatively or affirmatiuely; yet doth he plainly insinuate by his speeches, that few shall bee saued. For first he bids vs strīue earnestly: noting therby, that

that it is a matter of great strife against the world, the flesh, and the diuell. Secondly, he affirmeth, that the gate is very straight: noting, that none can enter in, without behemēt crowding, and almost breaking their shoulder bones. Lastly, he saith; that many which seeke to enter in, shall not be able: noting thereby, that euen of them that seeke, many shall step short; because they seeke him not aright. Esaias also saith: Except the Lord of Hosts had left vs a seed, we had beene as *Sodom*, and had beene like to *Gomorrah*. The Apostle also alleageth out of the Prophet: That the Lord will make a short account in the earth, and gather it into a short summe, with righteousnesse. These scriptures, I thinke, are sufficient to proue that few shall be saued.

Esay.1.

Esay.10.

22.

Rom.9.

28.

Asune. Now let vs heare your reasons.

Theol. If we come to reason, we may rather wonder that any should bee saued, then so few shall be saued. For, we haue all the lets and hindrances that may bee, both within vs and without vs. We haue (as they say) the Sunne, Moone, and seuen Starres against vs. We haue all the Diuels in Hell against vs, with all their hornes, heads, maruellous strength, infinite wiles, cunning devices, deepe sleights, and methodicall temptations. Here runnes a soze streame against vs. Then haue

S

we

Wee this present euill world against vs, with
 her innumerable baits, snares, nets, gins, and
 grins to catch vs, fetter vs, and entangle vs.
 Here haue wee profits and pleasures, riches
 and honour, wealth and p̄ferment, ambition
 and couetousnesse. Here comes in a Campe
 royall of spirituall and invisible enemies. Last-
 ly, wee haue our flesh, that is, our corrupted na-
 ture against vs: wee haue our selues against
 our selues. For we our selues are as great ene-
 mies to our saluation, as either the world, or
 the Diuell. For, our vnderstanding, reason,
 will, and affections, are altogether against vs.
 Our naturall wisdom is an enemy vnto vs.
 Our concupiscences & lusts do minister strenght
 to Sathans temptations. They are all in league
 with Sathan against vs. They take part with
 him in euery thing against vs and our salua-
 tion. They fight all vnder his standard, and re-
 ceive their pay of him. This then goeth hard
 on our side, that the Diuell hath an inward
 party against vs: and wee carry allwaies with-
 in vs our greatest enemy, which is euer rea-
 dy, night and day, to betray vs into the hands
 of Sathan; yea to vnbolt the doore, and let him
 in to cut our throats. Here then we see an huge
 army of dreadfull enemies, and a very legion
 of Diuels, lying in ambush against our soules.
 Are not wee therefore poore wretches in a
 most

most pitifull case, which are thus betraied and besieged on euery side? All things then considered, may we not iustly maruell, that any shall bee saued? For who seeth not, who knoweth not, that thousand thousands are caried headlong to destruction; either with the temptations of the world, the flesh or the Diuell? But yet further, I will shew, by an other verie manifest and apparant reason, that the number of Gods Elect vpon the face of the earth, are very few in comparison: which may thus bee considered. First, let there bee taken away from amongst vs all Papists, Atheists, and Heretikes. Secondly, let there bee shoaled out all vicious and notozious euill liuers; as Swearers, Drunkards, Whoremongers, Whoredolings, deceiuers, couleners, proud men, Rioters, gamesters, and all the prophane multitude. Thirdly, let there be refused and sorted out all Hypocrites, carnall Protestants, vaine professors, backsliders, decliners, and colde Christians. Let all these, I say, bee separated: and then tell mee, how many sound, sincere, faithfull, and zealous worshippers of God, will bee found among vs. I suppose, we should not need the Arte of Arithmetike to number them. For I thinke, there would bee very few in euery Village, Towne, and Citie; I doubt, they would walke very

S 2

thinly

thinly in the streets : so as a man might easily tell them as they goe. Our Lord Jesus asketh a question in the Gospell of S. Luke, saying:
 Luk. 18.8. Doe you thinke, when the Sonne of man cometh, that he shall finde faith on the earth? To the which we may answer, Surely very little.

Asune. Now, according to your promise, shew this thing also, by examples.

Theol. In the first age of the world, all flesh had so corrupted their waies, that God could no longer beare them; but euen volwed their destruction, by the ouerflowing of waters. When the floud came, how few were found faithfull? Eight persons onely were saued by the Arke. How few righteous were found in Sodome, and the Cities adioyning; but one poore Lot, and his family? How few beleaguers were found in Iericho; but one Rahab? How few of the old Israelites entred into the Land of Promise; but two, Caleb and Iosuah? The rest could not enter in, because of vnbeliefe. The true and inuisible Church was small, during the gouernment of the Judges: as appeareth plentifully in that booke. In Elias time, the church was so small, that it did not appeare.
 1. Kin. 17. In the raigne of the Kings of Israel and Iudah, the sincere worshippers were very few: as appeareth by all the Prophets. During the captivity, the Church was as the Moone vnder a cloud,

cloud, shee was driven into the Wildernesse, where shee hid her selfe. During the persecutions of the Greeke Empire, by Gog, Magog, and Egypt, they were fewest of all. In Christs time, what a silly company did hee beginne withall ! How were all things corrupted by the Priests, Scribes, and Pharisees ! In the beginning of the Apostles preaching, there were few believers. After the first six hundred yeares, what an eclipse was in the Church, during the height of Antichrists raigne ! How few true worshippers of God were in the world, for the space of almost seven hundred yeeres ! Since the Gospell was broached and spread abroad, how few doe believe ! And as the Prophet saith; *Esay. 53.1.* Lord who hath beleevued our report ? Thus the you see, it is apparant (both by Scripture, reason, and examples of all ages) that the number of the Elect is very small : and when all comes to all, few shalbe saved.

Phil. I pray you tell vs, how few, and to what scantling they may be reduced : whether one of an hundred, or one of a thousand, shalbe saved ?

Theol. No man knoweth that : neither can I giue you any direct and certaine answer vnto it. But I say, that, in comparison of the Reprobate, there shall bee but a few saved. For, all that professe the Gospell are not the true Church, before God. There bee many in

the Church, which are not of the Church.

Phila. How doe you proue that?

Theo. Out of the ninth to the Romans: where
 Rom. 9. 6. the Apostle saith: All are not Israel, that are of
 Israel. And againe, Esaias crieth, concerning
 Rom. 9. 27. Israel: Though the number of the children of
 Israel were as the sand of the sea, yet but a rem-
 nant shall be saued.

Phila. How doe you ballance it in the visible
 Church: or in what comparison do you take it?
 Let vs heare some estimate of it. Some thinke,
 one of a hundred; some but one of a thousand
 shall be saued.

Theol. Indeed I haue heard some learned
 and godly Diuines giue such coniectures: but
 Rom. 9. 27. for that matter, I can say nothing to it. But
 onely let vs obserue the comparison of the holy
 Ghost betwixt a remnant, and the sand of the
 sea, and it will giue some light into the mat-
 ter.

Phila. Doth not the knowledge of this do-
 ctrine discourage men from seeking after God?

Theol. Nothing lesse. But rather it ought
 to awake vs, and stirre vp in vs a greater care
 of our saluation, that we may be of the number
 Phil. 2. 12. of Christs little flocke, which make an end of
 their saluation in feare and trembling.

Phila. Some make light of all these matters.
 Others say; As for the life to come, that is the
 least

least matter of an hundred to be cared for. As for that matter, they will leaue vnto God, euen as pleaseth him, they will not meddle with it. For they say, God that made them, must saue them. They hope they shal do as well as others, and make as good shift as their neighbours.

Theol. It is lamentable, that men should be so carelesse, and make so light of that, which (of all other things) is most waighty and important. For, it shall not profit a man to win the whole world, and lose his owne soule, as the ^{Math. 16.} 2. author of all wisdome testifieth.

Asune. I pray you Sir vnder correction, giue me leaue to speake my minde, in this point. I am an ignorant man: pardon me, if I speake amisse. For a fooles bolt is soone shot.

Theol. Say on.

Asune. I doe verily thinke, that God is stronger then the diuell. Therefore I cannot beleue that he will suffer the Diuell to haue moe then himselfe. He will not take it at his hands. Hee loueth mankind better then so.

Theol. You doe carnally imagine, that God will wzeſſle and ſtrive with the diuel about the matter. As ſo; Gods power, it doth neuer croſſe his will. For God can doe nothing againſt his will and decree, becauſe he will not.

Asune. Yea but the Scripture ſaith, God will haue all men ſaued.

Theol. That is not meant of euery particular man, but of all sorts some. Some Iewes, some Gentiles, some rich, some poore, some high, some lowe, &c.

Asune. Christ died for all : therefore all shall be saued.

Luke 22.
20.

Heb. 5. 9.

Theol. Christ died for all, in the sufficiency of his death : but not in efficacy, vnto life. For onely the Elect shall bee saued by his death. As it is witten ; This is my bloud in the new Testament, which is giuen for you : meaning his Disciples, and chosen Children. And againe, Christ being consecrated, is made the authoꝝ of saluation, to all that obey him.

Asune. God is mercifull, and therefore I hope he will saue the greatest part, for his mercy sake.

Rom 9.

Rom. 9.

Theol. The greatest part shall perish : but all that shall be saued, shall be saued by his mercy. As it is witten ; He will haue mercy on whom he will haue mercy : And whom he will he hardneth. And againe : It is not in him that willet, or in him that runneth : but in God, that sheweth mercy. Therefore, though God be infinite in mercy, and Christ infinite in meritt, yet none shall haue mercy, but onely the vessels of mercy.

Antile. Can you tell who shall be saued, and who shall be damned ? Do you know Gods secrets ? When were you in Heauen ? When
spake

spake you with God? I am of the mind that all men shall be saued. For Gods mercy is aboue all his works. Say you what you will, and what you can, God did not make vs, to condemne vs.

Theol. You are very peremptory indeed: you are more bold then wise: for Christ saith, few shall be saued: you say, all shall be saued. Whether then shall we beleue Christ or you?

Antil. If there should come two soules, one from heauen, and another from hell, and bring vs certaine newes how the case stood, then I would beleue it indeed.

Theol. But case, two soules of the dead should come, the one from heauen, the other from hell: I can tell you afore-hand certainly what they would say, and what newes they would bring.

Antil. What I pray you?

Theol. They would say, there be few in heauen, and many in hell: heauen is empty, and hell is full.

Antil. How know you that? How know you, they would say so?

Theol. I am sure, if they speake the truth, they must needs say so.

Antil. Must they needs? Why, I pray you, must they needs?

Theol. Because the word of God saith so. Because Moyses and the Prophets say so. If
you

you wil not beleue Moyses, and the Prophets, neither will you beleue, though one, though two, though an hundred should rise from the dead.

Antile. Yes, but I would.

Theol. I pray you let me aske you a question. Whether doe you thinke, that God and his word, or the soules of dead men are moze to be credited?

Antile. If I were sure that God said so, then I would beleue it.

Theo. If his word say so, doth not he say so? Is not he and his word all one?

Antile. Yet for all that, if I might heare God himselfe speake it, it would moue me much.

Theol. You shew your selfe to be a notable Infidell. You wil not beleue Gods word, without signes and miracles, and wonders from the dead.

Antile. You speake, as though you knew certainly, that hell is full. You doe but speake at randome: you cannot tell: you were neuer there to see. But for mine owne part, I beleue there is no hell at all, but onely the hell of a mans conscience.

Theol. Now you shew your selfe in kinde what you are. You say, you beleue no hell at all. And I think, if you were wel examined, you beleue no heauen at all neither God nor diuell.

Antile.

Antile. Yes : I belecue there is an Heauen, because I see it with mine eies.

Theol. You will beleue no more belike then you see: but blessed is he that beleueth, and saith ^{Ioh. 20.} not. You are one of the rankest Atheists that ^{19.} euer I talked withall.

Antile. You ought not to iudge : you know not mens hearts.

Theol. Out of the abundance of the heart the mouth speaketh. You haue sufficiently bewraied your heart by your words. For the tongue is the key of the minde. As for iudging, I iudge you onely by your fruits: which is lawfull. For we may iustly say, It is a bad tree which bringeth forth bad fruit; and he that doth wickedly, is a wicked man. But it is you, and such as you are, that wil take vpon you to iudge mens hearts. For, though a mans outward actions be religious and honest, yet you will condemne him. And, if a man giue himselfe to the word and prayer, refozmeth his family, and abstaineth from the grosse sinnes of the world, you will by and by say, he is an hypocrite. And thus you take vpon you to iudge mens hearts, as though you knew with what affection these things are done.

Antile. I confesse, I am a sinner : and so are all other for ought I know. There is no man, but he may be amended, I pray God send vs
all

all of his grace, that we may please him, and get to heaven at last.

Theol. Now you would shuffle by all together, as though you were as good as the best, and as though there were no difference of sinners: but you must learne to know, that there is great difference of sinners. For there is the penitent, and the vnpenitent sinner; the carefull, and the carelesse sinner; the sinner whose sinnes are not imputed, and the sinner whose sinnes are imputed; the sinner that shall bee laued, and the sinner that shall bee damned. For it is one thing to sinne of frailty, another thing to liue in it, dwell in it, and trade in it, and Esay. 5. 18. (as the holy Ghost speaketh) to sucke it in, as the fish sucketh water, and to draw it vnto vs with cart-ropes and cords of vanity.

To conclude therefore, there is as great difference betwixt a sinner, and a sinner, as betwixt light and darkenesse. For, though Gods children be sinners, in respect of the remnants of sin within them, yet the Scriptures call them iust and righteous: because they are iustified by Christ, and sanctified by his grace and holy spirit. Ioh. 3. 6. And, for this cause, it is, that S. Iohn saith, He that is borne of God sinneth not.

Antile. What, I pray you, did you neuer sin?

Theo. Yes, and what then? what are you the better?

Antile.

Antile. You Preachers cannot agree amongst your selues. One saith one thing, and another saith another thing: so that you bring the ignorant people into a mammering: and they know not on which hand to take.

Theol. The Preachers, God bee thanked, agree very well together, in all the maine grounds of religion, and principall points of saluation. But, if they dissent in some other matters, you are to trie the spirits, whether they be of God or no. You must try all things, and keepe that which is good.

Antile. How can plaine and simple men trie the spirits and doctrines of the Preachers?

Theol. Yes. For the Apostle saith: The spirituall man discerneth all things. And S. Iohn saith to the holy Christians: You haue receiued an ointment from that holy one, and know all things; that is, all things necessary to saluation. Those therefore which haue the spirit of God, can iudge and discern of doctrines, whether they be of God or no.

1. Cor. 2.
15.
1. Ioh. 2.
26.

Antile. I am not booke-learned: and therefore I cannot iudge of such matters. As for hearing of Sermons, I haue no leasure to goe to them: I haue somewhat else to doe. Let them that are bookish, and heare so many Sermons, iudge of such matters. For I will not meddle with them, they belong not vnto me.

Theol.

Theol. Yet for all that, you ought to reade the Scriptures, and heare the word of God preached, that you may bee able to discerne betwixt truth and falshood in matters of religion.

Antile. Belike you thinke none can be saued without Preaching; and that all men stand bound to frequent Sermons; but I am not of your mind in that.

Theol. Our Lord Jesus saith; My sheepe
 Ioh. 10. 27. Ioh. 8. 47. heare my voice. And againe he saith; He that is of God, heareth Gods word. Yee therefore heare it not; because you are not of God. You see therefore how Christ Jesus maketh it a speciall note of Gods child, to heare his word preached.

Antile. But I thinke, we may serue God well enough without a Preacher. For, Preachers are but men; and what can they doe? A Preacher is a good man, so long as he is in the Pulpit; but if he be out of the Pulpit, he is but as another man.

Theol. You speake contemptuously of Gods messengers, and of Gods sacred ordinance. But the Apostle doth fully answer your obiection, saying: Faith commeth by hearing, and hearing by the word of God; and how can they heare without a Preacher? In which words, the Apostle telleth you flatly, that you can neither haue faith, nor serue God aright, without preaching.

Antile.

Antile. When you haue Preached all that you can, you can make the word of God no better then it is : and some put in and put out what they list. The Scriptures are but mens inuentions : and they made the Scriptures.

Theol. We preach not to make the Word better, but to make you better. As for putting in and putting out, it is a mere vntruth. And whereas you say, the scriptures were made by men, it is blasphemy once to thinke it : and you are worthy to receiue your answer at Tiburne.

Antile. Now I see you are hot. I perceiue, for all your godlinesse, you will be angry.

Theol. I take it to be no sinne to be angry against sinne. For your sinne is very great: and who can beare it?

Antile. All this while you speake much for Preaching : but you say nothing for Praier. I thinke there is as much neede of Praier, as Preaching. For, I finde in the Scriptures, Pray continually ; but I finde not, Preach continually.

Theol. No man denieth, but that praier is most needfull, alwaies to be ioyned vnto preaching & al other holy exercises: for it is the handmaid to all. But yet we prefer preaching aboue it, because preaching is both the directour and whetstone of praier: yea, it stirreth vs aright in
all

all spirituall actions and seruices whatsoeuer : without the which wee can keepe no certaine course, but are euer ready to erre on this hand, or that. Now, whereas you say, you find *Pray* continually, but not *Preach* continually : you might (if you were not wilfully blinde) finde also, *Preach* continually. For the Apostle saith to

2. Tim. 3.
2.

Timothy, Be instant : Preach the word in season, and out of season : that is, alwaies ; as time and occasion shall serue.

Antile. You extoll preaching : but you say nothing for reading. I beleene, you condemne reading.

Theol. Doth hee that highly commendeth gold, condemne silver ? I do ingenuously confesse, that both publike and priuate reading of the scriptures, are very necessary and profitable, and would to God, it were more vsed, then it is. For, it is of singular vse, both to increale knowledge and iudgement, and also to make vs more fit to heare the word preached. For, such men, as are altogether ignozant of the *History* of the bible, can heare the word with small profit or comfort.

Phila. It seemeth, that this man neither regardeth the one nor the other : because, for ought that I can see, hee careth not greatly if the Scriptures were burnt.

Theol. Oh sirrah, you speake very mala-
partly

partly : you may speake when you are bidden. *Antile.* Who made you a Iudge ? You are one of his Disciples, and that makes you to speake on his side.

Phila. No sir. I hope, I am Christs Disciple, and no mans. But assuredly, I cannot hold my peace at your vile cauilling, and most blasphemous speeches.

Antile. I crie you mercie sir. You seeme to be one of these Scripture-men : you are all of the spirit : you are so full of it, that it runneth out at your nostrils.

Phila. You doe plainely shew your selfe to be a scoffing Ismaelite.

Antil. And you doe plainly shew your selfe to be one of these folke of God, which know their seats in heauen.

Phila. I pray God be mercifull vnto you, and giue you a better heart. For I see you are in the gall of bitternesse, and in the bond of iniquitie.

Antil. You thinke there is none good, but such as your selfe, and such as can please your humour. You will, forsooth, be all pure. But by God, there be a company of pure knaues of you.

Theo. Nay, now you doe manifestly shew of of what spirit you are. For, you both sweare and raile with one breath.

Antile. God forgie me. Why did he anger me then ? There be a company of such con-

T

trollers

trollers as he in the world, that no body can be quiet for them.

Theol. I perceiue a little thing will anger you, sith you will be angry with him for speaking the truth.

Antil. What hath he to doe with me? He is more busie then needs. Why doth he say, I am in a bad case? I will not come to him to learne my duty. If I haue faults, he shall not answer for them. I shall answer for mine owne faults, and euery fat shall stand on his owne bottome. Let him meddle with that he hath to doe withall.

Theo. You are too impatient: you take matters at the worst. We ought friendly, and in loue to admonish one another: for we must haue a care one of anothers saluation, I dare say for him, that he speaketh both of loue and compassion towards you.

Antil. I care not for such loue. Let him keepe it to himselfe. What doth hee thinke of mee? Doth he suppose that I haue not a soule to saue as well as hee; or that I haue no care of my saluation? I would he should know, that I haue as great care for my saluation as he, though I make no such outward shewes. For, all is not gold that glistereth. I haue as good a meaning as he, though I cannot vtter it.

Theol. These words might well bee spared, I hope you will bee pacified, and amend
your

your life, and draw neerer to God heereafter.

Antile. Truly, Sir, you may thinke of me what you please. But I assure you, I haue more care that way, then all the world wonders at: I thanke God for it. I say my praiers euery night when I am in my bed. And if good praiers will do vs no good, God helpe vs. I haue alwaies serued God duely and truely, and had him in my minde. I do as I would be done to. I keepe my Church, and tend my praiers while I am there. And, I hope, I am not so bad as this fellow would make me. I am sure, if I be bad, I am not the worst in the world: there be as bad as I. If I goe to hell, I shall haue fellowes, and make as good shift as others.

Theol. You thinke, you haue spoken wisely: but I like not your answer. For your words smell strongly, both of ignorance, pride, and vn-beliefe. For first you iustifie your selfe in your faithles and ignorant worshipping of God. And secondly, you iustifie your selfe by comparison with others; because others are as bad as you, and you are not the worst in the world.

Antile. Now I know, you speake of ill will. For, you neuer had any good opinion of me.

Theol. I would I could haue as good an opinion of you, as I desire; and that I might see that wrought in you, which might

Draw my loue and liking towards you. And as
fo2 ill wil, the Lord knoweth I beare you none.
I desire your conuersion, and saluation, with
my whole heart. And I would thinke my selfe
happie, if I might saue your soule with the losse
of my right arme.

Antile. I hope I may repent. For the scripture
saith: At what time soeuer a sinner doth repent,
God will haue mercy on him. Therefore if I
may haue space and grace, and time to repent
before death, and to aske God forgiuenesse, and
say my praiers, and cry God mercie, I hope I
shall doe well enough.

Theol. You speake as though repentance
were in your power, and at your commande-
ment, and that you can put it into your owne
heart when you list; and that makes you, and
many others presume of it, three houres befoze
death. But you must know that repentance
is the rare gift of God: and it is giuen but to
afew. For God will know him well that hee
bestoweth repentance vpon, sith it is proper
onely to the Elect. It is no word matter. It
is not attained without many & seruent prai-
ers, & much hearing, reading, and meditating
in the word of God. It is not so easie a matter
to come by, as the world iudgeth. It is not
found but of them that seeke it diligently, and
begge it earnestly. It is no ordinarie three
houres

houres matter. Crie God mercie a little for
fashion will not doe it. Courlarie saying of a
few prayers a little before death auaieth not.
For, though true repentance be neuer too late,
yet late repentance is seldome true. Herein
delays are dangerous; for the longer we de-
ferre it, the worse is our case. The further a
naile is driuen in with an hammer, the harder
it is to get out againe. The longer a disease is
let runne, the harder it is to cure. The deeper
a tree is rooted, the harder it is to plucke up a-
gaine. The longer we deferre the time of our
repentance, the harder it will be to repent;
and therefore it is dangerous dring it off to
the last cast. For an ancient Father sayth:
We reade but of one that repented at the last,
that no man should presume: and yet of one,
that none might despaire.

Augustine.

Well then, to conclude this point, I would
haue you to know, that the present time is
alwayes the time of repentance. For, time
past can not be recouered, and time to come is
uncertaine.

Antile. Sir, in mine opinion, you haue vt-
tered some very dangerous things, and such as
were enough to driue a man to despaire.

Theol. What be they, I pray you?

Antile. There be diuers things. But one
thing doth most of all sticke in my stomacke,

and that is, the small number that shall be saved, as you say. But I can hardly be perswaded that God made so many thousands to cast them away when he hath done. Do you thinke that God hath made vs, to condemne vs? Will you make him to be the authour of condemnation?

Theol. Nothing lesse. For God is not the cause of mens condemnation, but themselves. For every mans destruction cometh of himselfe: as it is written: O Israel, thy destruction is of thy selfe. As for God, he doth (in great mercie) vse all possible meanes to saue soules; as hee sayth by the Prophet: What could I have done more to my vineyard, that I have not done vnto it? But to come nearer to your question, I denie, that God hath created the most part of men onely and solely vnto perdition, as the proper end which he did aime at in creating them: but hee hath created all things for the praise of his glorie; as it is written: Hee hath created all things for himselfe; and the wicked also for the euill day. Then it followeth, that the cause and end why the wicked were created, neither was, nor is the onely destruction of his creature, but his owne praise and glorie; that that onely might appeare and shine forth in all his works. Yet certaine it is, that God, for iust causes (albeit

vnknown

vnknown and hidde to vs) hath reiected a great part of men. The causes, I say, of reprobation are hid in the eternall counsell of God, and known to his godly wisdome only. They are secret and hid from vs; reserved in his eternall wisdome to be revealed at the glorious appearing of our Lord Iesus. His iudgements (saith the Scripture) are as a great deepe, and his wayes past finding out. It is as possible for vs to comprehend the Ocean sea in a little dish, as to comprehend the reason of Gods counsell in this behalfe. Psal. 36.
Rom. 11.

Antile. What reason, iustice, or equitie is there, that sentence of death should be passed vpon men before they be borne, and before they haue done good or euill?

Theol. I tolde you before, that we can neuer comprehend the reason of Gods proceeding in this behalfe: yet we must know that his will is the rule of righteousness, and must be vnto vs in stead of a thousand reasons. For whatsoeuer God willeth, in as much as hee willeth it, is to be holden iust. We cannot conceiue the reason of many naturall things, and things subiect to sense; as, the motion of the celestiall bodies, their vnconceiueable swiftnesse, their matter and substance, their magnitude, altitude, and latitude. We can not thorowly finde out the causes of the thunder, lightning,

lightning, windes, earth-quakes, ebbing and flowing of the sea, and many other things vnder the Sunne: how then can we possibly ascend vp into the priuy chamber and counsell-house of God, to sit and search out the bottome of Gods secrets; which no wit or reach of man can any way attaine vnto! Let vs therefore learne in Gods feare to reuerence that which we can not in this life comprehend.

This one thing I must say vnto you, that whatsoeuer God decreeth, yet doth he execute no man, till he haue ten thousand times deserued it. For, betwixt the decree and the execution thereof, commeth sinne in vs, and most iust causes of condemnation.

Antil. If God haue decreed mens destruction, what can they do withall? who can resist his will? why then is he angrie with vs? For all things must needs come to passe according to his decree and determination.

Theol. First, I answer you with the Apostle:
 Rom. 9. 20 O man, who art thou which pleadest against God! Shall the thing formed say to him that formed it, Why hast thou made mee thus? Hath not the Potter power of the clay, to make of the same lumpe one vessell to honour, and another to dishonour? Moreover, I answer, That Gods decree doth not enforce the will of man: but it worketh, and moueth of it selfe.

It hath in it selfe the beginning of euill motion, and sinneth willingly. Therefore, though the decreë of God imposeth a necessitie vpon all secondarie causes (so as they must needs be framed and disposed according to the same) yet no coaction or constraint: for they are all carried with their voluntarie motion. Euen as we see the plumb of a clocke, being the first mouer, doth cause all the other wheeles to moue, but not to moue this way or that way: for, in that they moue some one way, and some another, it is of themselues; I meane of their owne frame. So Gods decreë doth moue all secondarie causes, but not take away their owne proper motion. For God is the authour of euerie action, but not of any euill in any action. As the soule of man is the originall cause of all motion in man, as the Philosophers dispute, but yet not of lame and impotent motion; for that is from another cause; to wit, some defect in the bodie. So, I say, Gods decreë is the root and first cause of motion, but not of defectiue motion: That is from our selues. Likewise, that a bell soundeth, the cause is in him that ringeth it: but that it tarreth, the cause is in it selfe. Againe, that an instrument soundeth, is in him that plaieth vpon it: but that it tarreth, is in it selfe; that is, in it owne want of tuning. So then, to shut vp this point, all instruments
and

and middle causes are so moued of God, being the first mouer, that he alwayes doth well, honestly, and iustly in his mouing. But the instruments moued, are caried in contrary motions, according to their owne nature and frame. If they be good, they are caried vnto that which is good : but if they be euill, they are caried vnto euill. So that according to the double beginning of motion and will, there is a double and diuers worke and effect.

Antile. But from whence commeth it, that man of himselfe, that is, of his owne free motion, doth will that which is euill?

Theol. From the fall of Adam, whereby his will was corrupted.

Antile. What was the cause of Adams fall?

Theol. The Diuell, and the depzauation of his owne will.

Antil. How could his will encline vnto euill, it being made good, and he being made good?

Theol. He and his will were made good, yet mutably good. For to be immutably good, is proper only to God. And Adam did so stand, that he might fall, as the euent declared.

Antile. Was not the decree of God the cause of Adams fall?

Theol. No : but the voluntarie inclination of his will vnto euill. For Adams will was neither forced, nor by any violence of Gods purpose,

purpose, compelled to consent: but he, of free will and ready minde, left God, and ioined with the Diuell.

Thus then I do determine, that Adam sinned necessarily, if you respect the decree or event: but if you respect the first mouer and inherent cause, which was his owne will, then he sinned voluntarily and contingently. For the decree of God did not take away his will, or the contingencie thereof; but only order and dispose it. Therefore (as a learned writer sayth) *Volens Beza. peccauit, & motu.* He sinned willingly, and of his owne motion. And therefore no euill is to be attributed vnto God or his decree.

Antile. How then do you conceiue and consider of the purpose of God in all these things?

Theol. Thus: That God decreed with himselfe, *vno actu*, at once;

That there should be a world,

That Adam should be created perfect,

That he should fall of himselfe,

That all should fall with him,

That he would saue some of the lost race,

That he would do it of mercy through his son,

That he would condemne others for sinne.

Antile. But how doe you prooue the decree of reprobation? to wit, That God hath determined the destruction of thousands before the world was.

Theol.

Theol. The Scripture calleth the reprobates
Ro.9.23. The vessels of wrath, prepared to destruction.

1.Theſ.5. The Scripture sayth: God hath not appointed vs vnto wrath. Therefore it followeth, that some are appointed vnto wrath. The Scrip-

1.Pet.2.8. ture sayth of the reprobates, That they were even ordeined to stumble at the Word. The Scripture sayth, They were of olde ordeined

Iud.ver.4 to this condemnation.

Antile. But how answer you this? God wil-
Ezec.18. leth not the death of a sinner. Therefore hee hath predestinate none to destruction.

Theol. God willeth not the death of a sinner simply, and absolutely, as it is the destruction of his creature; but as it is a meane to declare his iustice, and to set forth his glory.

Antile. God did foresee, and foreknow, that the wicked would perish through their owne sinne: but yet he did not predestinate them vnto it.

Theol. Gods p̄science and fozeknowledge cannot be separated from his decreē. For whatsoever God hath fozeſeene & fozeknowen in his eternall counsell, he hath determined the same shall come to passe. For as it apperteineth to his wisdom to fozeknow and fozeſee all things, so doth it apperteine to his power to moderate and rule all things according to his will.

Antil. What do you call p̄science in God?

Theol.

Theol. Presence in God, is that whereby all things abide present before his eyes: so that to his eternall knowledge, nothing is past, nothing to come; but all things are alwaies present. And so are they present, that they are not as conceived imaginations, formes, and motions: but all things are alwaies so present, before God, that he doth behold them in their verity and perfection.

Antil. How can God iustly determine of mens destruction, before they haue sinned?

Theol. This obiection hath bene answered in part before. For, I told you, that God condemneth none but for sinne, either originall only, or else both original and actual. For howsoever hee doth in himselfe, before all time, determine the reprobation of many, yet he proceedeth to no execution, till there be found in vs both iust deserts, and apparant cause. Therefore they deale vnsoundly and foolishly, which confound the decreë of reprobation, with damnation it selfe: sith sinne is the cause of the one, and onely the will of God of the other.

Phila. Well Sir, sith we are so farre proceeded in this question, by the occasion of this mans obiections and caills, I pray you now, as you haue spoken much of reprobation, and the causes thereof, so let vs heare somewhat of election, and the causes thereof: and shew

vs out of the Scriptures, that God hath before all worlds chosen some to eternall life.

Theol. Touching the decreë of Election, there are almost none that make any doubt thereof: therefore small p^roofe shall serue for this point. Onely I will confirme it by one or two testimonies out of the holy Scriptures. First the Apostle saith; Blessed be God, euen the Father of our Lord Iesus Christ, who hath blessed vs with all spirituall blessings in Heauenly things in Christ, as hee hath chosen vs in him, before the foundation of the world, that we should be holy, and without blame before him, in loue. You see, the words are very plaine and pregnant for this purpose. An ether confirmation is taken out of the 8. Chap. to the Romanes, in these words: Those whom he knew before, did he also predestinate to be like to the image of his own Sonne; that he might be the first borne of many brethren.

Phila. Which be the causes of Election?

Theol. The causes of Election are to be found onely in God himselfe. For his eternall election dependeth neither vpon man, neither yet vpon any thing that is in man, but is purposed in himselfe, and established in Christ in whom we are Elected. This is fully p^rooued in these words: Who hath predestinated vs to bee adopted through Iesus Christ in himselfe, according

Ephes. 1. 3

Rom 8.

Eph. 1. 5. 6

ding to the good pleasure of his will, to the praise of his glory, wherewith he hath made vs freely accepted in his beloued. Where wee see, the apostle telleth vs, that his free grace, and the good pleasure of his will, are the first motives or mouing causes of our Election.

Phila. But the Papists fetch the first motive of election out of mans merits, and fore-scene works. For, say they, God did fore-see who would repent, beleene, and doe well: and therefore he made choise of them.

Theol. But they are greatly deceived. For I say againe, and againe, that there was nothing in vs which did euer moue God to set his loue vpon vs, and to choise vs vnto life: but he euer found the original cause in himselfe. As it is written; Hee will haue mercy vpon whom he will haue mercy: and whom hee will, hee hardneth. And againe: It is neither in him that willeth, nor in him that runneth; but in God that sheweth mercie. The Lord himselfe also testifieth, that hee did choise his people, not for any respect in them; but onely because hee loued them, and bare a speciall fauour vnto them. So then it is a certaine truth, that Gods eternall predestination excludeth all merits of man, and all power of his will, thereby to attaine vnto eternall life: and that his free mercy, and undeserued fauour, is both the beginning, the

Rom.9.

Rom.9.

Deut.7.7.

the middest, and the end of our saluation. That is to say, all is of him, and nothing of our selues.

Phila. Whether then doth faith depend vpon election, or election vpon faith? That is, whether did God choose vs because we doe beleue? or whether doe we beleue, because we are chosen?

Theol. Out of all doubt, both faith, and all fruits of faith, doe depend vpon election. For, therefore we beleue, because we are elected: and not therfore elected, because we beleue. As it is written: So many as were ordained to euerlasting life, beleueed.

Act. 13.
48.

Antil. If men be predestinate before they be borne, to what purpose serue all precepts, admonitions, lawes, &c? It forceth not how we liue. For neither our godly, or vngodly life can alter the purpose of God.

Ephes. 1.3.

Theo. This is a very wicked and carnall objection, and sheweth a vile and dissolute minde in them that vse it. But I would wish such men to consider the end of our election: which is that we should lead a godly life. As it is plainly set downe in the first to the Ephesians, where the Apostle saith: God hath chosen vs before the foundation of the world. But to what end? that we should liue as we list? No, no, saith he: But that we should be holy, and vnblameable before him. Again he saith: We are predestinate

Rom. 8.

nate to bee made like the image of his Sonne; that is, to be holy and righteous. For most certaine it is, that we can iudge nothing of predestination, but by the consequents: that is, by our calling, iustification, and sanctification. For when once we feele the woꝛke of grace within vs, (that is, that we are washed by the new birth, and renewed by the holy Ghost, finding in our selues an unsained hatred of sin, and loue of righteousness) then are we sure, and out of all doubt, that we are predestinated to life. And it is euen as much, as if God had personally appeared vnto vs, and whispered vs in the eare, and told vs that our names are taken, & written in the booke of life. For, whom he hath predestinate, them he hath called; and whom he hath called, them he hath iustified; & whom he hath iustified, them he hath glorified. Now therefore, till we feele these marks of election wrought in vs, we can be at no certainty in this point; neither are we to take any notice of it, or meddle in it: but we must strine, according to that power and faculty we haue, to liue honestly, and ciuilly, waiting when God will haue mercy on vs, and giue vs the true touch. As for them that are carelesse and dissolute, setting all at six and seven, there is smal hope that they are elected, or euer shall be called.

Rom. 8.

Antil. I thinke the preaching and publishing

of this doctrine of predestination hath done much hurt: and it had beene good it had neuer beene knowen to the people, but vterly concealed. For, some it driueth to despaire, and others it maketh more secure and carelesse.

Theol. You are in a great errour. For this Doctrine is a part of Gods revealed Truth, which hee would haue knowen to his people. And, in good sooth, it is of very great and comfortable vse to the children of God, against all the assaults of the Diuell, and temptations of desperation whatsoeuer. For, when a man hath once in truth felt, by the effects, that God hath chosen him to life: then though the Diuell lie sore at him, and the conscience of sinne and his own frailties most vehemently assault him; yet he knoweth certainly, that the eternall purpose and counsell of God is immutable; and that because his saluation is not grounded vpon himselfe, or his owne strength, but vpon the vni-changeable decree of God, which is a foundation vnmoueable, and alwaies standing sure and firme; therefore, doe the diuell and sinne what they can, yet he shal be upheld in righteousness & truth, & euen (as it were) borne vp in the arms of God, euen to the end. For whom God loueth, to the end he loueth them. Moreover, when once the Lords people perceiue (by their sanctification, and new birth) both that the Lord hath re-
lected

icted and reprobated so many thousand thousands, and made choise of them to be heirs of his most glorious kingdome, being in themselves of the same mould and making that others are; and that he hath done all this of his free grace, and undeserued mercy towards them: oh, how doth it ravish their hearts with the loue of him! Again, how frankly and chearefully doe they serue him! How willingly and faithfully doe they obey him! Yea, how are they wholly rapt, and inflamed with the desire of him! For it is the perswasion and feeling of Gods loue towards vs, that draweth vp our loue to him againe; as S. Iohn saith: We loue him, because he hath 1.Ioh.4. loued vs first.

Moreover, it is saide of Mary Magdalen, Luke.7. that shee loued much, because much was forgiven. For, after she felt her many and great sins freely pardoned, her affections were kindled with the loue and obedience of Christ. So likewise the Church in the Canticles, after she had bene in the banqueting house of all spirituall grace, and felt the banner of Christs loue displayed upon her, forthwith shee was rapt therewith, and cried out (as it were in a swoone) that shee was sick of loue. So againe, when Christ put in his hand by the hole of the dore (that is, touched the very inward parts of her heart, by his spirit) then her heart yearned, and her bowels were

Cant.2.5

Cant.5.4.

Ephes. 5.

were affectioned towards him. This is it which Saint Paul praieeth for upon his knees, that it may be granted to the Ephesians, that they may be able to comprehend with all the Saints, what is the breadth and length, height and depth of Gods loue towards vs, and to know the loue of Christ (which passeth knowledge) and to be filled with all fulnesse of God. Thus then you see the great and comfortable vse of this doctrine of election, both in that it ministreth strength & comfort against all temptations, as also because it constraineth vs to loue God & of very loue to feare him, and obey him.

Phila. Well Sir, I thinke now you haue spent time enough in answering the obiections and cauels of *Antilegon*. In all which, I doe obserue one thing; that there is no end of cauilling, and obiecting against the truth; and that a man may object more in an houre, then a learned man can well answer in a day.

Theol. You say truth. And the reason hereof is, because men haue sin in them out of measure, and the spirit of God but in measure. Therefore they can by the one, object and conceiue moze against the truth, then by the other they shall be able to answer, and say for it.

Phila. It appeareth indeed, that errors be infinite, & obiections innumerable, & that there is no end of mens cauilling against Gods sacred

cred truth. It is good for vs therefore to bee thoroughly settled in the truth, that wee be not entangled or snarled with any cauls, or sophistications whatsoever. But I doe verily thinke (notwithstanding all his obiections, and exceptions) that he doth in his conscience desire, with *Balaam*, to die the death of the righteous, and to be as one of them, whom he seemeth to despise.

Theol. I am so perswaded too. For this is the triumph that vertue hath ouer vice, that, where she is most hated, there she is often desired and wished for. And this is the great punishment, that God bringeth vpon the wicked; *Virtutem ut videant, intabescantque relicta*, as saith the Poet; That they shall see vertue and pine away hauing no power to follow it.

Phila. But now let vs returne to the point we were in hand with, before wee fell into these obiection and cauls: which was concerning the small number of them which shall be saued. And as you haue shewed vs many reasons thereof, so proceed to speake yet more vnto that point.

Theol. As I haue shewed you of sundry lets, both within vs, and without vs, which doe keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath bene said before, I will adde nine great hinderances vnto eternall life: which may not vnfitly bee

Ephes. 5.

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Theol. I am so perswaded too. For this is the triumph that vertue hath ouer vice, that, where she is most hated, there she is often desired and wished for. And this is the great punishment, that God bringeth vpon the wicked; *Virtutem ut videant, intabescantque relicta*, as saith the Poet; That they shall see vertue and pine away hauing no power to follow it.

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Theol. As I haue shewed you of sundry lets, both within vs, and without vs, which doe keepe vs backe from God, and hold vs fast in our sinnes: So now, vnto all that hath bene said befoze, I will adde nine great hinderances vnto eternall life: which may not vnfitly bee

tearmed nine barres out of heauen, and nine gates into hell.

Nine
gates in-
to hell.

Phila. Which be they?

Theol. They be these;

Infidelity.

Presumption of Gods mercy.

Example of the multitude.

Long custome of sinne.

Long escaping of punishment.

Hope of long life.

Conceitednesse.

Ill company.

Euill example of Ministers.

Phila. These indeed be strong barres out of heauen; and wide gates into hell. I pray you therefore proue them out of the Scriptures, and lay them forth somewhat more largely.

Heb. 4. 2.

Theol. The first, which is Infidelity, is proued out of the fourth chapter to the Hebrewes, where it is written; Vnto vs was the Gospell preached, as vnto them: but the word, which they heard, profited them not, because it was not mixed with faith in those that heard it. And againe: They could not enter in, because of vnbeliefe. Here we see that vnbeliefe did barre out the old people, from entring into the land of promise, which was a figure of Gods eternall kingdome. And sure it is, that the same vnbeliefe doth barre out thousands of vs.

For many will beleeue nothing, but their owne fantasies. They will not beleeue the word of God : especially, when it is contrary to their lustes and likings, profits & pleasures. Though things be manifestly pꝛoued to their faces, and both the Chapter and the Verse shewed them, yet will they not beleeue : or though they say they beleeue, yet will they neuer goe about the practise of any thing, but reply against God in all their actions. And, for the most part, when God saith one thing, they will say another. When God saith yea, they will say no : and so giue God the lie. Some againe will say, if all bee true that the Preachers say, then God helpe vs. Thus you see, how Infidelity doth barre men out of Heauen, and cast them into hell.

Phila. Let vs heare of the second gate, which is *Presumption of Gods mercy.*

Theol. This is set downe in the 29. of Deuteronomy ; where the Lord saith thus. When a man heareth the words of this curse, and yet flattereth himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnesse of mine owne heart (thus adding drunkennesse to thirst, that is, one sinne to another) the Lord will not be mercifull vnto him, but the wrath of the Lord and his ieaiousie shall smooke against that man ; and euery curse

that is written in this booke, shall light vpon him, and the Lord shall put out his name, from vnder heauen.

Where we see, how the mightie God doth thunder downe vpon such as goe on in their sins, presuming of his mercy, and saying in their hearts, If I may haue but a Lord haue mercy vpon me, three houres befoze death, I care not. But it is iust with God, when those three hours come, to shut them vp in blindness, and hardness of heart, as a iust plague for their presumption. Therefore the Prophet David, seeing the grievousnesse of this sin praieeth to be deliuered from it. Keepe me, o Lord (saith he) from presumptuous sins: let them not raigne ouer me. Let all men therfore take heed of presumptuous sins: For, though God be full of mercy: yet will he shew no mercy to them that presume of his mercy. But they shall once know, to their cost, that iustice goeth from him as well as mercy.

Phila. Let vs come to the third gate, which is the *Example of the multitude.*

Theol. This is proued in the 23. of Exod.

Exo. 23. 2. where the Lord saith flatly, Thou shalt not follow a multitude to doe euill. In another

Leuit. 18. place the Lord saith; After the doings of the land of Egypt wherein yee dwelt, shall yee not doe: and after the manner of the land of Canaan, whither I will bring you, shall yee not doe,

neither

neither walke in their ordinances.

Against this Law did the Children of Israel offend, when they said in the Stubboynnesse of their heart, to the Prophet Jeremy; The word ^{Iere. 44.} that thou hast spoken vnto vs, in the name of ^{16.} the Lord, wee will not heare. But we will doe whatsoener goeth out of our owne mouth: and we will doe as we haue done, both we and our Fathers, our Kings, and our Princes, in the cities of Iudah and in the Streets of Iernusalem.

Note here, how they doe altogether refuse the word of the Lord, and how to follow the example of the multitude. Wee see, in these our daies, by lamentable experience, how thousands are violently carried down this streame: and for defence of it, some will say: Doe as the most men doe, and the fewest wil speake of you: Which is a very wicked speach. For, if we will follow the course of the most, we shall haue the reward of the most: which is eternall perdition.

Let vs therefore take heed of bending with the Sway. For, the Sway of the world doth waigh downe all things that can be spoken out of the word of God, and openeth a very wide passage into Hell.

Phila. Proceed to the fourth gate into Hell, which is the Long custome of sinne.

Theol. This is noted by the Prophet Jeremy, to

Ier. 13.
23.

to be a very dangerous thing. For he saith, Can the blacke More change his skinne, or the Leopard his spots? then may yee also doe good, which are accustomed to doe euill. Proving thereby, that it is as hard a matter to leaue an old custome of sinne, as to wash a black-moze white, or to change the spots of a Leopard: which because they are naturall, are most impossible. So, when men through custom, haue made swearing, lying, adultery, and Drunkennesse (as it were) naturall vnto them, oh how hard it is to leaue them! For custome maketh another nature, and taketh away all sense and feeling of sinne.

Phila. Let vs heare of the fift gate; which is the *Long escaping of punishment.*

Theol. This is auouched by the wise man, in Eccl. 8. 11. these words; Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are set in them to doe euill. Where he sheweth, that one cause why men are so hardned in their sinnes, is, because God winketh at them, and letteth them alone, not punishing them immediately after they haue sinned. For if God should forthwith strike downe one, and raine fire and brimstone vpon another, and cause the earth to swallow vp the third, then men would feare indeed. But it hath bene shewed befoze, that God taketh

taketh not that course : but though he meet with some in this life , yet he lets thousands escape : and that makes them more bold , thinking they shall neuer come to their answer. Euen as an olde thiefe , which hath a long time escaped both prison and gallowes , thinkes he shall alwaies so escape , and therefore goeth boldly on in his thefts. But let men take heed. For as the proverbe saith , Though the pitcher goeth long to the well , yet at last it cometh broken home : So , though men escape long , yet they shall not escape alwaies. For there will come a day of reckoning , a day that will pay it home for all. Thus you see , how impunity leadeth numbers to destruction. That is , when men are let alone , and neither smitten by the hand of God , nor punished by the law of the Magistrate.

Phila. Let vs come to the sixt gate : which is the *Hope of long life.*

Theol. This is affirmed by our Lord Jesus concerning that rich worldling , who , when he felt the world come in upon him with full streame , said he would pull downe his barnes and build greater , and say to his soule ; Soule , Luke 12. thou hast much goods laid vp for many years : 19. Live at ease , eate , drinke , and take thy pastime. But our Saviour calleth him soile , for flattering himselfe in security , and promising vnto himselfe long life. Moreover hee plainly tolde him,

him, that the same night, hee should make a hel-
lish and miserable end. Note, I pray you, how
Jesus Christ, the fountaine of all Wisedome,
calleth this man a foole; and yeldeth a reason
thereof: to wit, because hee gathered riches to
himselfe, and was not rich in God; hee had
great care of this life, and none at all for that
which is to come. So then it followeth, that all
such are right foole indeed, and may be Chroni-
cled for foole, (how wise soener they be taken
and reputed in the world) which have much
care for their bodies, and none for their soules:
great care for this life, and little for that which
is to come. Well, let all such prophane world-
lings, as dreame and doat of long life, (and
therfore deferre the day of their repentance and
conuersion vnto God) take heed by this mans
example, that they reckon not without their
Host, and be suddenly snatched away in the
midst of all their pleasures, and iollities; as Iob
saith: Some die in their full strength, being in
all ease and prosperity. Their breasts runne full
of milke: and their bones run full of marrow.
Wee see therefore, how dangerous a thing it is
for men to flatter and sooth vp themselves with
hope of long life.

Iob. 21.
23.

Phila. Proceed to the seuenth gate, which
is Conceitednesse.

Theol. This is indeed a very broad gate, in-
to

to hell. For the Scripture saith : Seest thou a Pro. 26.
 man wise in his owne conceit ? there is more 12.
 hope of a foole then of such a one. And againe, Pro. 26.
 The foole is wiser in his owne eies , then seven 16.
 men that can giue a sensible reason. The holy
 ghost, we see, affirmeth, that such as are puffed up
 with an ouer-wéening of their owne gifts, are
 farthest of all other from the kingdome of Hea-
 uen. For they despise the wisdom of God, to
 their owne destruction. They hold scoorne to bee
 taught. They will say, they know as much as
 all the Preachers can tell them. For, what can
 all the Preachers say more then this ; We are
 all sinners, we must be saved by Christ ; Wee
 must doe as we would be done to. There is no
 more, but doe well, and haue well, &c. Alas
 poore soules, they looke aloft : they are desperat-
 ly hauen vp with conceitednesse; not knowing
 that they are poore, naked, blinde, & miserable. Reu. 3. 17.

These men trust altogether to their owne
 wit, learning, policy, riches, and great reputa-
 tion in the world. And because all men crouch
 to them, and clap their hands at them, there-
 fore they swell like Turkey Cocks, set vp their
 feathers, & draw their wings vpon the ground
 with a kinde of snuffe and disdain of all men :
 as if they were the onely wights of the world.
 Moreover, when men doe praise them for their
 gifts, soothe them, and applaud vnto them,
 then

then is it a wonder to see how they streak
 themselves ; as though they would forthwith
 take their flight, and mount into the cloudes.
 But let all insolent and conceited men hearken
 vnto the woe that is pronounced against them,
 by the eternall King of glory, saying, Woe vnto
 them that are wise in their owne eyes, and pru-
 dent in their own sight. Againe, let them hear-
 ken to the counsel of God, which saith, Trust vn-
 to the Lord, with all thy heart, but leane not
 vnto thine owne wisdom. Bee not wise in
 thine owne eyes : but feare God, and depart
 from euill. These silly conceited foles thinke,
 that because they haue the cast of this life, and
 can cunningly compasse the things of this world
 and goe through such with them, therefore they
 can compasse heauen also by their fine wits, and
 deepe deuices. But, alas, poore wretches, they
 are greatly and grossely deceiued. For the wis-
 dome of the world is foolishnesse with God : and
 he catcheth the wise in their owne craftinesse.
 And againe the Lord saith, I wil destroy the wis-
 dome of the wise, and will cast away the vnder-
 standing of the prudent. Let not these men
 therefore stand too much in their owne light :
 let them not trust to their owne policies. For,
 they are all but as an ice of one nights freezing,
 which will deceiue them that trust vnto it. Let
 them therefore become foles in themselves,
 that

Esa. 5. 21.

Prou. 3. 5.

1. Cor. 3.

19.

1. Cor. 1.

19.

that God may make them wise. Let them deny themselves, that God may acknowledge them. Let them be humbled in themselves, that God may exalt them. For assuredly, there is no vse after this life, of the most exquisite wisdom of flesh: it all endeth when we end. For how dieth the wise man? Euen as dieth the foole, saith the holy Ghost. And where all worldly wisdom endeth, there all heavenly wisdom beginneth. Thus therefore we see, what a wide gate into hell, conceitednesse is, and how many enter in thereat. Eccl. 2. 16.

Phila. Now let vs vnderstand of the eight gate into hell: which is *ill company*.

Theol. The spirit of God foreseeing the great danger of this, and knowing how ready we are to be carried away with ill company, doth giue vs most earnest warning to take heed of it, as a most dangerous thing. Enter not (saith Pro. 4. 14 he) in the way of the wicked: and walke not in the way of euill men. Auoid it, goe not by it, turne from it, and passe by. The reason hereof is yelded in another place: where it is said. A companion of fooles shall be made Pro. 13. 20. worse. Let men therefore take heed of ill company. For, many thereby haue bene brought to the gallies, and haue confessed vpon the ladder, that ill company hath brought them vnto it: and therefore haue admonished all

all by their example, to take heed, and beware of lewd company. Moreover, the Scripture saith: He that followeth vaine companions, shall be filled with pouerry. And againe in the same Chapter, He that keepeth company with banquetters, shameth his Father. Let vs therefore with David say, I am a companion of all them that feare God, and keepe his commandments. And, on the contrary, let vs say with him, I haue not haunted with vaine persons, neither kept company with the dissemblers. I hate the assembly of the euill, and haue not companied with the wicked. Let vs therefore, by Davids example, shun the company of the wicked: For, as a man is, so is his company. It is the surest note to discern a man by. For, as all vnlike things are vnsociable, so all like things are sociable. Herein let vs beware, we deceiue not our selues with vaine words, and an opinion of our owne strength: as if we were as strong as Christ, & could not be drawne away with any company. No, no: we are more apt to be drawne, then to draw: to be drawne to euill by others, then to draw others to good. Therefore God saith by his prophet: Let them returne vnto thee, but returne not thou vnto them. Undoubtedly he is an odde man, that is not made woyle with ill companie. For can a man touch pitch, and not be defiled therewith? Can a man

carry

Pro. 28.

19.

Ps. 119.

63.

Ps. 26.4

Iere. 15.

19.

carry coales in his bosome, and not bee burnt? Daily & lamentable experience sheweth, that many of them, which thinke themselves strong, are this way most grievously smitten. Let a man thinke therefore, hee neuer abandoneth euill, till hee abandon ill company. For no good is concluded in this Parliament. For ill company is the suburbs of hell. Furthermore, it is to be obserued, that some vpon admonitions, and some inward compunctions of their owne conscience, doe leaue their sinnes, vntill they haue new prouocations, and vntill they come amongst their old copesmates and sinne-companions: and then are they carried backe againe to their old bias, and returne to their folly, as a *Pro. 26.* dog returneth to his vomit. For wee see some, *II.* which otherwise are of good natures and dispositions, most pittifully, and violently carried away with ill company. For euen as greene wood of it selfe is vnapt to burne, yet being laid on the fire, with a great deale of seare wood, it burneth as fast as the rest: So, many toward youtnes, which of themselves are not so prone vnto euill, as others: yet with this violent streame and blustering tempest of ill company, are carried cleane away.

Phila. Let vs come to the last gate: which is the *Euill example of Ministers.*

Theol. It grieueth me, and I am almost ashamed

med, to speake of this point. For, is it not a wofull and lamentable thing, that any such should be found amongst the sons of Levi? Is it not a cozley, that the Ministers of Christ should be of a scandalous conuersation? For if the eye be darke, how great is the darknesse? If they be examples of all euill to the flocke, which should be patterns, lights, and examples of all goodnesse, must it not needs strengthen the hands of the wicked, so as they cannot returne from their wickednesse? But this is an old disease & euill sicknesse, which hath alwaies bene in the church. The Prophet Jeremy doth most graeuously complaine of it in his time, & saith;

Ier. 23. 14. That from the Prophets of *Ierusalem*, is wickednesse gone forth into all the land. For, both the Prophet and the Priest doe wickedly. I haue seene, saith he, in the Prophets of *Ierusalem*, filthines. They commit adulterie, & walke in lies: they strengthen also the hands of the wicked, that none can returne from his wickednesse; they are all vnto me as *Sodom*: and the Inhabitants thereof, as *Gomorah*. And in the ninth verse of the same Chap. he sheweth, that it was no pleasure or ioy vnto him, so publikely to reprove them: but, that he did it with exceeding grieve, as being forced thereunto, both in regard of Gods glozy, & the good of his Church. His words are these, Mine hart breaketh with-

in

in me, because of the prophets, and al my bones shake. **Bozeauer**, in the same Chapter is set downe, how the Lord would feed them with woꝛme wood, and make them drinke the water of gall, and sundꝛy other waies plague them, foꝛ their flatteries, seducements, coꝛrupt doctrine, and euill example of life.

Phila. Most certaine it is, that the euill example of Ministers, and especially of Preachers, is very dangerous, & offenseue: foꝛ thereby thousands are hardned in their sins. Foꝛ men will say, Such a Minister, and such a Preacher, doth thus, and thus, and therefore why may not we doe so too? They are learned, and know the word of God: therefore, if it were euil, I hope they would not doe it. Foꝛ they should be lights to vs, and giue vs good examples: Therefore, sith they do such things, we cannot tell what to thinke, or what to say to the matter: they bring such simple folke as we are, into a mammering.

Theol. Oh that I could, with the Prophet Jeremy, quake and shake to thinke of these matters! Oh that I could mourne as a Dove, in penning of it! Oh that I had in the wilbernelle a cotage, and could with Iob be a brother to the Dragons, and a companion to the Asriches, whilest I haue any thoughts of those things! Oh that I could wepe & mourne without sin, befoze I yeeld you an answer i foꝛ wepe in-

Math 15.
14.

deed I may : but answer, I cannot. Alas (with much grieve I speake it) all is too true , that you say. And heerein the people haue a vantage against vs : if I may call it vantage. But let this be mine answer : If the blinde leade the blind, both shal fall into the ditch. Blind guides and blinde people, shall perish together. If because we are wicked, they will be moze wicked, then both they and we shall burne in hell fire together. Then let them reckon their gaines, and see what they haue got. They haue small cause so to triumph ouer vs. For, thereby their market is neuer a whit amended : let them take this for answer. And let vs that are the Ministers of Christ, and Preachers of the Gospel, looke narrowly to our selues , and make straight steps to our feet. For if we tread neuer so little awry, we may see how many eies are vpon vs. Let vs therfore with Dauid pray continually , Order my goings, O Lord, that my footsteps slip not. For when my foot slipped, they reioyced against me. And as for the people, let them follow the examples of those , which walke vnblyndly (as God be thanked, some such there be) and let them flie the examples of such as are offensive. So shall God haue moze glozy, & they moze peace in their owne hearts. Thus haue we heard , what a wide gate is opened into hell , by the euill example of Ministers,

ners, and especially of Preachers.

Phila. Well, sith there be so many bars out of heauen, and so many gates into Hell, it is a very hard matter to breake thorow all these barres, and so to enter into life : and as hard a matter, to misse all these gates, and to escape hell. He quits him well, that can doe it.

Theol. True indeed. And as hard a thing as this is, so hard a thing is it for flesh and blood to enter into the kingdom of heauen. And yet most men make light of it, and thinke it is the easiest matter of an hundred.

Asune. As hard as it is, yet I hope by the grace of God, I shall be one of them, that shall enter in. For, so long as I doe as I would be done to; and say no body no harme, nor do no body no harme, God will haue mercy on my soule. And I doubt not, but my good deeds shall weigh against my euill deeds, and that I shal make euen with God, at my latter end. For I thanke God for it, I haue alwaies liued in his feare, & serued him with a true intent. Therefore I know, that so long as I keepe his commandements, and liue as my neighbours doe, and as a Christian man ought to doe, he will not damne my soule.

Theol. Can you then keepe Gods commandements?

Asune. As neere as GOD will giue mee grace.

Theol. Nay, but I aske you whether you keepe them or no?

Asune. I doe say to keepe them, as neere as I can; I do my true intent. Though I keepe them not all, yet I am sare I keepe some of them.

Theol. Because you say you keepe some of them, I pray you let me be so bold with you, as to examine you in the particulars. You know, the first commandement is this; Thou shalt haue none other gods in my sight. Now saie you, doe you keepe this?

Asune. I am out of all feare of it. For I neuer worshipped any God, but one. I am fully perswaded, there is but one God.

Theol. What saie you to the second commandement; Thou shalt make to thy selfe no grauen image? &c.

Asune. I neuer worshipped any Images in my life; I defie them. I know they cannot helpe me; for they be but stocks and stones.

Theol. What say you to the third commandement; which is this; Thou shalt not take the name of the Lord thy GOD in vaine? &c.

Asune. Nay certainly, I was neuer counted a swearer in my life; but I haue feared God alwaies of a childe, and haue had a good faith in him, euer since I could remember. I would be sorie else.

Theol.

Theol. What say you then to the fourth commandement; Remember that thou keepe holy the Sabbath day? &c.

Asune. Nay, for that matter, I keepe my church as well as any man in the parish where I dwell, and mind my praier as well, when I am there. I thanke God for it (though I say it my selfe) I have beene alwaies well giuen, and haue loued Gods word with all my heart; and it doth me good to heare the Epistles and Gospels read every Sunday, by our Vicar.

Theo. Tell me, what say you to the fift commandement, which is; Honour thy Father and thy Mother, &c. Doe you keepe this?

Asune. I haue alwaies loued and obeyed my Father and Mother from my heart. I hope there is no bodie can accuse me for that, and I am sure, if I keepe anie commandement, it is this. For, when I was a boie, euery bodie said that I was well giuen, and a ro-ward childe. Therefore, if I should not keepe this commandement, it would bee a great grieffe to mee; and goe as neere my heart, as anie thing that came to mee this seven yeare.

Theol. What say you to the sixt commandement; Thou shalt not kill?

Asune. It were strange, if I should not keepe that.

Theol. What say you to the seventh : Thou shalt not commit adultery ?

Asune. I thanke God for it, I was neuer giuen to women. God hath alwaies kept me from that, and I hope, will so still.

Theo. What say you to the eight : Thou shalt not steale ?

Asunetus. I am neither whore-master, nor theefe.

Theol. What say you to the ninth : Thou shalt not beare false witnesse ? &c.

Asune. I defie all false witnesse-bearing from my heart.

Theol. What say you to the last : Thou shalt not couet ? &c.

Asune. I thanke God for it, I neuer coueted any mans goods but mine owne.

Theol. Now I perceiue, you are a wonderfull man : you can keepe all the Commandements. You are like that blind Ruler, which said vnto Christ ; All these things haue I kept from my youth. I perceiue now indeed, that it is no maruell though you make so light of preaching : for you haue no need of it. You are whole, you need not the Physitian : you feele no misery, and therefore you care not for mercie. For where misery is not felt, there mercy is not regarded : but I see, you need no Saviour.

X

Asune.

Asune. You say not well in that. I need a Sauiour : and it is my Lord Iesus that must saue me : for he made me.

Theol. What need you a Sauiour , sith you are no sinner ?

Asune. Yes beleeeue me, I am a sinner. We are all sinners : there is no man but he sinneth.

Theo. How can you bee a sinner , sith you keepe all the Commandements ?

Asune. Yes : I am a sinner, for all that.

Theo. Can you both be a sinner, and be without sinne too ? for hee that keepeth the commandements, is without sinne. Which thing you say you doe. But I see how the case standeth ; that a great number of such ignorant & sottish men as you are, will in generall say you are sinners, because your conscience telleth you so: but when it cometh to particulars, you know not how you sinne, nor wherein. I pray you therefore, let me leade you thoro the Commandements againe , and deale with you in particulars : that I may bring you to the sight of your sins. How say you therefore, do you vpon your knees , euery morning and euening, giue God thanks for his particular mercies, & manifold fauours towards you : And do you call much vpon him priuately , and much also with your family ? answer me plainely and simply.

Asune. I cannot say so.

Theol.

Theol. Then you haue broken the first commandement; which chargeth vs to giue God his due worship; whereof, praier and thankes-giuing are a part. So then heere, at the very entrance, you are found guiltie. Further, I demand of you, whether you neuer had any by-thoughts in your prayers, and your heart hath not bene vpon other matters, euen then while you were in prayer?

Asune. I cannot denie that. For it is a very hard matter to pray, without by-thoughts.

Theol. Then (by your owne confession) you haue broken the second commandement, which doth command the right manner of Gods worship; that is, that as we must worship God, so we must doe it in faith, loue, zeale, and pure affections. So that heere you are guiltie also; because when you pray, your minde is of other matters, and you doe it not in sinceritie and truth. Further, I demand of you, whether you did neuer sweare by your faith, or troth, or by our Lady, S. Mary, and such other oathes?

Asune. Yes by S. Mary haue I: I must needs confesse it.

Theol. We need no further witnesse. Your verie answer proueth it; for your answer is an oath. Therefore here also you are guilty; because you sweare by idols. Further, I demand of you, whether you did neuer trauel to faires

on the Sabbath day, or make bargains on that day, or take iourneies, or talke of worldly matters, neglecting holy duties?

Asme. Yes, God forgive me, I haue.

Theol. Then are you guiltie of the breach of the fourth commandment: which chargeth vs, on paine of death, to spend the Sabbath day in holy & religious duties, both publicly, and privately. Further I demand, whether you instruct your wife, children, and seruants, in the true knowledge of God, and pray with them, or no?

Asun. I am sure, you would haue me speake the truth, I must needs confesse, I doe not, neither am I able to doe it.

Theol. Then you are guiltie of the breach of the fifth commandment; which commandeth all duties of superiours, towards their inferiours; and of inferiours, towards their superiours, whercof prayer and instructions are a part. Moreover, I demand, whether you were neuer angry or no?

Asune. Yes, an hundred times, in my daies. And I thinke, there is no body, but will be angry at one time or other; especially when they haue cause.

Theol. When you haue broken the first commandment: which chargeth vs to auoid wrath, anger, malice, desire of reuenge: and all such like

like soze-runners vnto murther. Further, I aske you: whether you did neuer looke vpon a woman with a lust in your heart :

Asure. Yes. For I thinke there is no man free from thoughts that way. I had thought, thoughts had beene freee.

Theol. No: thoughts are not free befoze God. For, God knoweth our thoughts: & wil punish vs, arraigne vs, & condemne vs fo: thoughts. Men know not thoughts: and therefore can make no Lawes against thoughts: but because God is priny to all our most secret thoughts, therefore hee hath made Lawes against them, and will condemne them. Therfoze I conclude, that if you haue nourished adulterous thoughts in your heart, you are guilty of the breach of the seuenth commandement: which sozbiddeh all secret thoughts and prouocations whatsoeuer to adultery. But further, I demand, whether you did neuer pilfer, purloine, and steale some small things from your neighbour: as pasture, poultry, conies, apples, and such like?

Asun. I cannot cleare my selfe in these things. For I had thought, they had bin no sinne.

Theol. Then haue you broken the eight commandement, and stand guilty of eternall death. For God, in this commandement, chargeth vs to haue as great care of our neighbours goods, as of our owne: and not to inture him any manner

ner of way, in thought, word, or deed. Therefore all deceit, pilfering, oppressing, and all vnjust dealing with our neighbours goods, is here condemned. Moreover, let me aske you, whether you did neuer lie, or dissemble?

Asune. Yes assuredly.

Theo. Then haue you broken the ninth commandment: wherein, God chargeth vs, both in witnesse-bearing, and all other matters, to speake the plaine truth from our heart, without lying or dissembling.

Last of all, I demand whether you did neuer in your hart desire something that was not your owne: as your neighbours house, or ground, kine, or sheepe, &c. therein betwraying the discontentment of your heart?

Asune. I am as guilty in this, as in any thing. For (God forgiue me) I haue often desired and lusted after this, and that, which was none of mine owne, and so haue bewraied my discontentment.

Theo. When I perceiue (by your owne confession) that you are guilty of the breach of all the Commandements.

Asune. I must needs confesse it. For I see now more into that matter, then euer I did. I neuer heard so much before in my life, nor was euer asked any such questions, as you aske me. I had thought many of those things, which
you

you asked me, had beene no sinnes at all.

Theol. I could haue conuicted you in a thousand other particulars, wherein you doe daily and hourelly breake the Law of God. But my purpose was onely to giue you a taste of some particular transgressions, and therewithal some little light by the way into the meaning of the law: that thereby you might be brought to some better sight of your selfe, and might a little perceiue in what case you stand before God; and by that little, conceiue a great deale moze.

Afaine. Well: now I doe plainely see, that I haue beene deceiued; and am not in so good estate before God, as I thought I had beene. Moreouer I see, that thousands are out of the way, which thinke they are in a good case before God: whereas indeed they are in blindnesse, and in their sins. But Lord haue mercy vpon vs. I doe now plainely see, that I am farre from keeping the commandements: and I thinke no man doth keepe them.

Theol. You may swear it, I warrant you. For neither S. Paul, Dauid, or the virgin Mary, could euer keepe any one of the Commandements. I am glad you begin to see into the law of God, and to haue some taste that way. For, as a mans knowledge and insight is into the law, so is the knowledge and insight into himself. He that hath a deepe insight into the law of
God

God, hath also a deepe insight into himselfe. He that hath no sight into the law, can haue no insight into himselfe. For the law is that glasse wherein we do behold the face of our soules, before God. The Apostle saith : By the law com-^{Rom. 3.}
meth the knowledge of sinne. Therefore those^{20.}
which are altogether ignorant of the law, and neuer behold themselves in this glasse, do commit an hundred sinnes a day, which they know not of ; and therefore are not grieved for them. For, how can a man be grieved for that, which he knoweth not ? But now further, I pray you giue me leaue to aske you some more questions of the principles of religion : to the end, that you knowing and feeling your ignorance, may bee humbled therewith, bewaile it in time, & seeke after the true knowledge of God. But yet, by the way, I will aske Antilegon, a question, or two ; because I desire to vnderstand what knowledge he hath in the grounds of religion. Tell me therefore Antilegon, what was the reason why Christ was conceived by the holy Ghost ?

Antil. I could answer you : but I will not. What authority haue you to examine me ? Shew your Commission. When I see your warrant, I wil answer you. In the meane time, you haue nothing to doe, to examine me. Meddle with that you haue to doe withall.

Theol. I perceiue you are not only ignorant,
but

but wilfull, and obstinate, and refuse all instructions. Therefore I will leaue you to God, and to your galled conscience. But I pray you Asuerus, answer that question. What thinke you, what is the reason that Christ was conceived by the holy Ghost?

Asue. Belceue me Sir, that is an hard question. You may aske a wise man that question: For I cannot answer it.

Theo. What say you then to this: Who was Christs mother?

Asue. Mary Sir, that was our blessed Lady.

Theol. What was Pontius Pilate?

Asue. I am somewhat ignorant, I am not booklearned: but if you will haue my simple opinion, I thinke it was the diuell. For none but the diuell, would put our sweet Sauour to death.

Theo. What is the holy Catholicke Church, which you say you doe beleue?

Asue. The Communion of Saints, the forgiveness of sinnes.

Theol. What doe you pray for, when you say, Thy kingdome come?

Asue. I do pray, that God would send vs all of his grace, that we may serue him, & do as we ought to do, & keepe vs in a good mind to God ward, and to haue him much in our mind: For som (God blesse vs) haue nothing but the diuell in their minde: they do nothing a Gods name.

Theol.

Theol. What is a Sacrament?

Asune. The Lords Supper.

Theol. How many Sacraments be there?

Asune. Two?

Theol. Which be they?

Asune. Bread and Wine.

Theo. What is the principall end of your comming to receiue the Sacrament?

Asune. To receiue my maker.

Theol. What is the principall vse of a Sacrament?

Asune. The body and bloud of Christ.

Theol. What profit and comfort haue you by a Sacrament?

Asune. In token that Christ died for vs.

Theol. I can but pitie you, for your ignorance: for it is exceeding grosse and palpable. Your answers are to no purpose, and bewray a wonderful blindness and senselesnesse in matters of Religion. I am sorry, that now I haue not time and leasure to let you see your folly, & extreame ignorance, as also to lay open vnto you the sense and meaning of the Articles of the faith, the Lords prayer, and the Sacraments, & al other the grounds of Christian Religion.

Asune. What course would you wish me to take, that I may come out of ignorance, and attaine vnto the true knowledge of God?

Theol. Surely, I would wish you to be dili-

gent in hearing of Sermons, and reading the Scriptures, with praier and humility. Also that you would peruse Catechismes, and other good bookes: and especially Viuels grounds of Religion, and the woꝝkes of the two woꝝthy seruants of God, Maſter Gyffard and Maſter Perkins, and other mens that haue done great ſeruiſe to the Church, and ſoꝝ whom thouſands are bound to giue God thanks. If you take this courſe, you ſhall by Gods grace, within a ſhoꝝt time, grow to ſome good meaſure of knowledge, in all the maine grounds of Chꝛiſtian religion.

Phila. I had not thought any man had beene ſo ignorant, as I now perceiue this man is.

Theo. Yes verily: there be thouſands in his caſe. And I doe know by experience, that many will ble the very ſame answers: oꝝ at leaſt, very little differing.

Phila. I warrant you, if you had questioned with him of kine, or ſheepe, purchaſing of lands, taking of Leaſes, or any other matter vnder the ſunne, you ſhould haue found him very ripe and ready in his answers.

Theol. I am ſo perſwaded too. foꝝ let a man talke with woꝝldly men of woꝝldly matters, and their answer is neuer to ſeake. They will talke very freſhly with you of ſuch matters, if it be all the day long. foꝝ they haue a deepe inſight

fight into earthly things : and doe wholly delight to talke of them, being neuer weary. For it is their ioy, their meate, and their drinke. But come once to talke with them of Gods matters (as of faith, repentance, regeneration &c.) you shall finde them the veriest dullards, & dunces in the world. For, when speech is had of these things, they are so besogged, that they can not tell where they are, nor what they say.

Phil. In my iudgement, such mens case is very pitifull, and dangerous. And so is this mans case also, if God doe not very speedily pull him out of it.

Theol. Questionles. For God saith, My people perish for want of knowledge. Our Lord Jesus saith, that ignorance is the cause of all errors. Yee erre, saith he, not knowing the scriptures. The Apostle saith, that ignorance doth alienate vs from the life of God. For saith he, The gentiles were darkened in their cogitation, being strangers from the life of God, through the ignorance that is in them. So then it is cleare, that ignorance is not the mother of deuotion, as the Papists doe auouch : but it is the mother of error, death and destruction, as the Scripture affirmeth. Our Lord foreseeing the great danger of ignorance (how thereby thousands are carried headlong into Hell) doth admonish al men to search the Scriptures, which

Hos. 4. 7.

Math. 22.

Ephes. 4. 18.

Ioh. 5. 39.

A&.17.
11.

Esay.55.6.

do testifie of him: that so they might get out of the most dangerous gulf of ignorance, where in multitudes are implunged. Therefore the Noble men of Berea are commended, by the holy Ghost, because they receiued the word, with all readinesse; and searched the Scriptures daily, whether those things were so. Wh therefore that men would earnestly seeke after the knowledge of God in time: and (as the Prophet saith) Seeke the Lord, whilest he may be found: call vpon him whilest he is neere!

Phila. I do see, that all ignorance in matters of faith, is dangerous: but I thinke, wilfull ignorance is of all other most dangerous.

Theol. Wilfull ignorance (no doubt) is a plaine prognostication, and demonstratiue argument of eternal death: for it is a most horrible and feareful thing, for men to refuse instructions, despise counsels, harden their hearts, stop their eares, and close vp their eies against God. This is the very vp-shot of our decay.

Phila. I pray you, what call you hardnesse of heart?

Theol. An heard heart is that, which is neither moued with Gods mercies, nor scared with his iudgements: neither feareth the law, nor regardeth the Gospel: neither is holpen by threathnings, nor softned by chastenings: which is vnthankful for Gods benefits, and disobedient

ent to his counsels : made cruell by his roddes,
and dissolute by his fauours: vnshamefast to fil-
thinesse, and fearelesse to perils : vncurteous to
men, and retchlesse to God : forgetfull of things
past, negligent in things present, and improui-
dent in things to come.

Phila. Lay foorth yet more plainely the state
of ignorant and hard hearted men ; and shew
how lamentable it is.

Theol. If a man be outwardly blind, we do
pity him, and say : There goeth a poore blinde
man : but if he be both blind and deafe, doe we
not moze pity him, and say : Oh, in how mi-
serable a case is that man ! But if he bee both
blinde, deafe and dumbe, doe we not most of all
pity him, and say : Oh, that man is in a most
wofull taking, and in a most pittifull plight !

How much moze then are they to be pitied,
which as concerning their soules, are both
blinde, deafe, and dumbe : For the diseases of
the soule are far moze dangerous, and moze to
be pittied, then those of the body.

Would it not pittie a mans heart, to see a
poore sheepe in a Lions mouth, whilest he tea-
reth him, renteth him, & pulleth out his guts :
Euen such is the case of ignorant men, in the
clawes of the diuell. For the diuell hath them
vnder him, rideth them at his pleasure, and tea-
reth their soules in peeces.

the gronings of souldiers wounded, & the doleful sighes and gronings of many Captaines and Cozonels, giuing vp the ghost: were not this a most wofull spectacle? Euen so, when wee doe clearely see Sathan wound and murther thousand, thousands soules, is it not a farre more tragickall & lamentable sight? and ought it not euen to kill our hearts, to behold it? But alas, men haue no eies, to see into these things. And yet certaine it is, that Sathan doth continually, and in most fearefull maner, massacre innumerable soules. Thus haue I shewed you, the wofull estate of prophane and ignozant men.

Phila. If it be so, you that be Ministers and Preachers of the Gospell, & haue taken vpon you the cure and charge of soules, haue need to looke about you, and to doe what in you lieth, to saue soules, & as good shepheards, in great pittie and compassion, to labour to pull them out of the pawes of this roaring Lion, which goeth about continually seeking whom hee may deuour.

Theol. It standeth vs vpon indeed, very seriously and carefully to looke to it, as wee will answer it at the dreadfull day of iudgement. For it is no small matter that we haue taken in hand; which is, to care for the flocke, which Christ hath bought with his blood. Would to God therefore that wee would leaue striving about

about other matters, and strue together all about this ; who can pull most out of the kingdome of Satan, sinne, and ignozance : who can winne most soules, and who can perfozme best service to the church. This were a good strife indeede : and would to God that we might once at last with ioined forces goe about it, & with one heart and hand, ioine together to build vp Gods house. If through our owne follies the worke hath been hindzed, or any breach made, let vs in wisdom and loue, laboꝝ to make it vp againe. If there hath bene any declining and coldnesse, let vs now at last reuiue : let vs stirre vp our selues, that we may stirre vp others. Let vs be zealous and feruent in spirit, that we may through Gods grace put life into others, and rowse vp this dead declining & cold age where in we liue: So shall God be glorified, his church edified, his Saints comforted, his people saued, his thꝛone erected, and the kingdome of the Diuell ouerthrowne.

Phila. What thinke you were the best course to effect this which you speake of?

Theol. This is a thing that must bee exceedingly laboured in of vs, which are the Ministers, and Preachers of the Gospell. And here is required diligence and (as we say) double diligence: for the people are, enery where, very ignorant, some are stones, altogether incapable of

of instruction : others are froward and wilfull. Some will receiue the doctrine: but not the praise : some againe are altogether set vpon perversity, and caulling. So that a man were better take vpon him the charge of keeping Wolves and Beares, then the charge of soules. For it is the hardest thing in the world, to reforme mens disorders, and to bring them into order, to pull mens soules out of the kingdome of Satan, and to bring them to God. It is as we say, an endlesse peece of worke, an infinite toyle, a labour of all labours: I quake to thinke of it. For, men are so obstinate and irrefragable that they wil be brought into no order: they wil come vnder no yoke. They wil not be ruled by God, nor by his word. They wil follow their owne swinge. They wil run after their owne lusts and pleasures. They wil kicke and spurne, if they be reprimed. They wil rage and storme if you goe about to curbe them, and restrain them of their wils, likings, and liberties. They wil haue their wils, and follow their old fashions ; say what you will, and doe what you can.

Is it not thinke you a busie peece of worke, to smoothe and square such Timber-logs, so full of knots and knobs ? Is it not a tedious and irksome thing, to thinke vpon? And would it not kill a mans heart to goe about it? For, how
hard

hard a thing is it, to bring such into frame, as are so farre out of frame?

Phila. Well sir, you can but doe your endeavour, and commit the successe to God. You can but plant and water: let God giue the encrease. You are Ministers of the letter: but not of the spirit. You baptise with water: but not with the holy Ghost. If you therefore preach diligently, exhort, admonish, and reprove, publicly, and priuately: studying by all good example of life, and seeking with all good zeale, care, and conscience, to do the vitermost that in you lieth, to reduce them from their euill waies; I take it, you are discharged, though they remaine stubborne and incorrigible. For you know, what the Lord saith by his Prophet: If you doe admonish them and giue them warning, then you shall bee discharged, and their blood shall bee required at their owne hands. Eze. 33.9.

Theol. You haue spoken the truth. And therefore, sith some must needs take vpon them this so great a charge, it will bee our best course, to labour much with them in Catechising, and priuate instructions: and that in most familiar and plaine manner. For much good hath bene done, and is done, this way. The ignorant sort must be much labored vpon this way: and so, no doubt, much good may be done.

For

Pro. 14.

23.

Iſa. 28. 10.

Ioh. 21.

15.

For, in all labour there is profit. Herein, we (that are the Ministers of Christ) must be content to be abased, and to teach the poore ignorant people in most plaine maner, asking them many easie questions, & often questioning with them in most plaine and louing maner, till we haue brought them to some taste and smacke of the principles of Christian Religion. We must not be ashamed to vse repetitions, and tautologies, and to tell them one thing twenty times ouer, and ouer againe, heere a line, and there a line : heere a little, and there a little : precept vpon precept, as the Prophet speaketh. I know right well, nothing goeth moze against the stomacke of a scholar, and him that is learned in deede, then to doe thus. It is as irkesome and tedious, as to teach A. B. C. Some can, at no hand, endure it. But truely, truely I finde now, after long experience, that if we will doe any good to these simple and ignorant soules, we must enter into this course : and wee may not be ashamed of it. For, it will be our crowne, and our glozy, to winne soules, howsoeuer wee be abased. Let vs therefore be well content to stoupe downe, that Christ may be exalted. Let vs be abased, that God may be honoured. Let vs doe all things in great loue to Christ, who hath said : If thou louest me, feede, feede, feede my flocke. Let vs therefore testifie our loue to him

him, by feeding his flocke. Let vs doe all things in great loue and deepe compassion towards the poore soules, that goe astray. As it is said, that our Lord Iesus was moued to pity, and his bowels did yearne, to see the people as sheepe without a sheepeheard. Let it likewise moue vs thzoughly, and make our hearts to bléede, to see so many poore sheepe of Christ wandring and straying in the mountaines, and wildernesse of this world, caught in euery bꝛamble, and hanged in euery bush, ready to be deuoured of the Wolfe. Thus haue I shewed you, what course (in my iudgement) is best to be taken, for the deliuering of poore ignozant soules, out of the captiuitie of Satan and sinne.

Phil. Now, as you haue declared, what course is best to be followed of your part, which are the Ministers and Preachers of the Gospell; so I pray you shew, what is best to be done of vs, which are the people of God.

Theol. The best counsell that I can gine you if it were for my life, is, to be much exercised in the word of God, both in the hearing, reading, and meditation thereof: and also to purchase, vnto your selfe the sincere ministry of the Gospell, and to make conscience to liue vnder it, esteéming your selfe happy if you haue it, though you want other things: and unhappie if you haue it not, though you haue all other things

things. For it is a pée-relesse pearle, an incomparable Jewell. For the purchasing whereof, we are aduised by our Lord Iesus, to sel all that we haue, rather then to goe without it. Againe, our Sauour Christ giueth the same counsell, to the Church of Laodicea, in these words: I counsell thee, to buy of me gold tried by the fire, that thou maiest be rich: and white raiment, that thou maiest be cloathed, and that thy filthy nakednesse do not appeare: and annoint thine eies with eie-salue, that thou maiest see. Where you see, the word of God is compared to most pretious gold, whereby we are made spiritu-ally rich: and to glittering attire, wherewith our naked soules are cloathed: and to an eye-salue, wherewith our spirituall blindnesse is cured. We are aduertised also by Iesus Christ whose counsell is ever the best, that we should buy these things, whatsoeuer they cost vs. The same counsel also giueth wise Salomon, saying, Buy the truth: but sell it not. So then you see, the counsell which herein I giue you, is not mine owne; but the counsell of Iesus himselfe, and Salomon the wise. And who can or who dare except against their counsell?

Mat. 13.

44.

Apo. 3. 18

Pro. 23.

23.

Asune. Is your meaning, that men must of necessitie frequent preaching of the word? will not bare reading serue the turne?

Theol. I tolde you befoze, that reading is good,

good, profitable, and necessary: but yet it is not sufficient. We must not content our selues with that onely: but wee must goe further, and get vnto our selues the sound preaching of the Gospell, as the chiefest and most principall meanes, which God hath ordained and sanctified, for the saving of men. As it is plainly set downe, 1. Cor. 1. 21. When as the world (by wisdom) knew not God, in the wisdom of God, it pleased God, by the foolishnesse of preaching, to saue them that beleue. The meaning of it is, that when as men, neither by naturall wisdom, nor the contemplation of the creatures, could sufficiently attaine to the true knowledge of God; the Lord, according to his heauenly and infinite wisdom thought of another course: which is, to saue men by preaching; which the world counteth foolishnesse. And by the way note, that the preaching of the word is not a thing of humane inuention: but it is Gods owne device, and came first out of his braine, as the next and nearest way to saue mens soules.

Wise Salomon also in the Booke of the Proverbes telleth vs, that the preaching of Gods word (which hee calleth Vision, vsing the word of the Prophets, which called their Sermons Visions) is not a thing that may be spared, or that wee may be at choise whether we

Pro. 29.
18.

we haue it or no: but he maketh it to be of absolute necessity vnto eternall life. For he saith, Where vision faileth, the people are left naked. So indæde, it is in the Originall. But the old translation giueth vs the sense, thus: Where the word of God is not preached, there the people perish. When you see that Salomon striketh it dead, in telling vs, that all they which are without preaching of the word, are in exceeding danger of losing their soules. Oh that men could be perswaded of this! Saint Paul also saith, that faith commeth by hearing the word preached. For he saith: How can they heare, without a Preacher? If faith come by hearing the word preached, then I reason thus: No preaching, no faith: no faith, no Christ: no Christ, no eternall life. For eternall life is only in him. Let vs then put them together, thus: Take away the word, take away faith: take away faith, take away Christ: take away Christ, and take away eternall life. So then it followeth; Take away the word, and take away eternall life.

Rom. 10.
14.

Or, we may reade them backward thus: If we will haue heauen, we must haue Christ: If we will haue Christ, we must haue faith. If we will haue faith, we must haue the word preached. Then it followeth thus. If we will haue heauen, we must haue the word preached.

Then

Then I conclude, that preaching generally, and for the most part, is of absolute necessity vnto eternall life; as meate is of absolute necessity, for the preservation of our bodies; as grasse and fodder are of absolute necessity, for the vpholding of the life of beasts; and water of absolute necessity, for the life of fishes. Then, this being so, men are with great care and conscience to heare the Gospell preached, to frequent Sermons, to resort much to Gods house and habitation, where his honour dwelleth: with David to say; One thing haue I desired Psal. 137. 4. of the Lord, that I will require: euen that I may dwell in the house of the Lord, all the daies of my life; to behold the beautie of the Lord, and to visit his holy Temple. With godly Luke. 14. Mary to say; One thing is necessary; and so 42. choose the better part. With the poore Cripple at Berthesda, to wait for the moving of the waters by the Angell, that his impotency may be cured: I meanes, that wee should tie our selues to the first moving of the spirituall waters of life, by the Preachers of the Gospell; that our spiritual impotency may be holpen and relieved. For the ministry of the Gospell is that golden pipe, whereby and where-through all the goodnesse of G D D, all the sweetenesse of Christ, and all heavenly graces whatsoever are deriued vnto vs. Which thing was shadowed,

od. 28.33.

dolued in the law by the Pomegranates in the skirts of Arons garments, and the golden Belles betwene them round about: that is, a golden Bell, and a Pomegranate; a golden Bell, and a Pomegranate. The golden Belles did signifie the preaching of the Gospel, and the Pomegranates the sweet saour of Christs death. Noting thereby that the sweet saour of Christs death, and all the benefits of his passion, should be spread abroad by the preaching of the Gospel. Thus you see, that if euer men purpose to be saued, they must make moze account of the preaching of the Gospel, then they haue done, & not thinke (as most men do) that they may be without it, & yet doe well enough. And some had as leue be without it, as haue it. For it doth but disquiet them, and trouble their consciences: but woe be vnto such.

Phila. Yet we see, where the word is soundly preached, there be many bad people: and the reasons thereof, in mine opinion, are two. The one, that God taketh his holy spirit from many in hearing the word: so that their hearing is made vnfruitfull. The other, that the diuell hath an hundred devices, to hinder the effectuall working of the word: so as it shall doe no good at all, nor take any effect in multitudes of men. But you, Master *Theologus*, can better laie open this matter, then

then I. I pray you therefore speake something of it.

Theol. The sleights of Sathan, in this behalfe, are moe and moze slye, then I, or any man else can possibly discouer. For who is able to descrie, or in sufficient manner, to lay open the deepe subtilties, and most secret and sinfull suggestions of the Diuell in the hearts of men: Hee is so cunning a crafts-master this way, that none can perfectly trace him. His workings, in the hearts, of men, are with such close and hid deceits, and most methodicall and craftie conueyances, that none can sufficiently finde them out. But yet notwithstanding, I will beſwray ſo much as I know, or can conceiue of his dealings with men that heare the word, that he may ſteale it out of their hearts, and make it fruitlesse and vnprofitable. Firſt of all, hee beſtirreth him and labourerth hard, to keepe men faſt aſleepe in their finnes, that they may haue no care at all of their ſaluation: and therefore diſwadeth them from hearing, or reading the word at all; leſt they ſhould be awaked. If this will not preuaile, but that they muſt needs heare, then his craft is, to make their hearing vnprofitable, by ſleepi- neſſe, dulneſſe by-thoughts, conceitedneſſe, and a thouſand ſuch like. If this will not ſerue

the turne, but that the word doth get within them, and worke vpon them (so as thereby they grow to some knowledge and vnderstanding of the truth) then he practiseth another way, which is, to make them rest themselues vpon their bare knowledge, and so become altogether consciencelesse. If this will not suffice, but that men fall to doing, and leaue some sinnes, especially the grosse sinnes of the world, and doe some good, then he perswadeth them to trust to those doings without Christ, and to thinke themselves well inough, because they doe some good, and leaue some euill. If this bee not enough, but that men attaine vnto the true iustifying faith which apprehendeth Christ, and resteth vpon his merits, then he deuileth how to blemish the beauty of their faith, and weaken their comfort, through many frailties and wants, yea grosse downefalles, and ranke euils: so as they shall bee but spotted and leprouous Christians. If this weapon will not worke, but that Christians doe ioyne all good vertues with their faith, and abundantly shine forth in all fruits of righteousness, then he casteth about another way: which is, to daunt and dampe them with discouragements: as pouertie, necessity, sicknesse, reproches, contempts, persecutions &c. If none of all these will doe the deeds, but that men con-

stantly

stantly believe in Christ, and patiently, and ioyfully endure all afflictions, then his last refuge is, to blow them vp with gun-powder: that is, to puffed them vp with a pride of their gifts, graces and strength, and so to giue them an vtter ouerthrow whilest they doe not walke humbly and giue God the praise of his gifts.

Thus haue you a little taste of Satthans cunning, in making the word vnfruitfull amongst vs.

Asune. I pray you good sir (seeing I am ignorant and vnlearned) giue me some particular directions out of the word of Gnd, for the good guiding and ordering of my particular actions, in such sort, as that I may glorifie God in the earth, and after this life be glorified of him for euer.

Theol. It were an infinite thing, to enter into all particulars: but briefly doe this: First, seeke God earnestly in his word: pray much: in all things giue thanks. Eschew euil, and doe good: Feare God and keepe his Commandements: refozme your selfe, and your household: loue vertue, and vertuous men; keepe company with the godly, and auoid the society of the wicked. Live soberly, iustly, and holily, in the present euil world. Speake alwaies graciously, beware of filthy communication. Recompense to no man euill for euill; but recompense euill

with good. Be curteous, and pitifull towards all men. Take heed of swearing, cursing, and banning. Beware of anger, wꝛath, and bitter- nesse. Praise your friend openly: reprove him secretly. Speake no euill of them that are absent, nor of the dead. Speake euill of no man: speake alwaies the best, or at least, not the worst. Reuerence Gods name, and keepe his Sabbaths. Auoid all the signes of condemnation, and labour after all the signes of saluation. Abooue all things, take heed of sin: for that is the very cutthroate of the soule, and bane of all good- nesse. Tremble therefore, and sinne not. For if you sinne, marke what followeth.

	God seeth.
Sixe great dangers in sinne:	His Angels beare witnesse.
	The conscience pricketh.
	Death threatneth.
	The Diuell accuseth.
	Hell deuoureth.

: You see then, that sinne is no scarcrow, or ie-
sing matter. Every sin that a man commiteth,
is as a thorne thrust deepe into the soule, which
will not be got out againe, but with many a
sigh, and many a sorrowfull oh, oh. Every sinne
is written with a pen of iron: and the point of
a diamond vpon the conscience, and shall in the
last

last day (when the booke shall be opened) accuse vs, and giue in euidence, against vs. If a man commit sinne with pleasure, the pleasure passeth away, but the conscience and sting of the sinne abideth, and tormenteth deadly: but if a man doe well, though with labour and painfulnesse, the paine passeth away, yet the conscience of well doing remaineth, with much comfort. But, the best end of sinne is alwaies repentance: if not in this life, then with woe, and alas, when it is too late. Therefore take heed in time; take heed I say of sinne.

Six most hurtfull effects of sinne.	Sinne hardneth the heart.	Heb. 3. 13.
	Sinne gnaweth the conscience.	1. Sa. 25. 31.
	Sinne fighteth against the soule.	1. Pet. 2. 11.
	Sinne bringeth forth death.	Iam. 1. 15.
	Sinne maketh ashamed.	Rom. 6. 21.
	Sinne procureth all plagues of bodie and soule.	Deut. 28.

Behold, therefore the euil effects of sin. For this cause, Zophar, the Naamathite, speaketh very wisely to Iob, saying; When thou shalt lift thy face, out of thy sinne, thou shalt be strong, and shalt not feare; thou shalt forget all sorrow; thou shalt remember it, as the waters that are past. Where, Zophar plainly sheweth, that the auoiding of sinne is our strength, and the committing of it, our weakening.

Pro. 10.
19.

According to that of Salomon ; The way of the Lord is the strength of the vpright man. Therefore walke in the way of God , and take heed of the waies of sinne. For God punisheth every sinne, his way ; some one way, and some another ; and no sinne can escape unpunished. For because God is iust, therefore he must needs punish sinne in all men, though in diuers manners ; as the wicked, in their owne persons ; the godly, in Christ. Beware of it therefore, and flatter not your selfe in your sinnes. Remember how every disobedience , and every transgression, hath had a iust recompence of reward. God hath in all ages matched the causes with the effect ; that is, sinne with the punishment of sinne. The Israelites, for breaking the first commandement in making other Gods were often smitten by the hand of God. Nadab and Abihu, the sons of Aaron, for the breach of the second commandement, in offering strange fire vpon Gods Altar , were consumed with fire. He that blasphemed and transgressed the third commandement, was stoned to death. He that brake the fourth commandement, in gathering sticks vpon the Sabbath , was likewise stoned. Absolon transgressing the fift Commandement , was hanged in his owne haire. Cain , transgressing the sixt, in slaying his brother Abel , was branded with the marke of

Note
how God
in all ages
hath punished
the breakes of
his law.

Exo. 32.

10.

Leuit. 10.

2.

Num. 15.

Num. 15

52.

2 Sam. 18.

Gen. 4. 15.

of Gods wꝛath. Sicheu the sonne of Hamor, transgressing the seuenth, in defiling Dina the daughter of Iacob, was slaine by Simeon and Leui, the sons of Iacob. Achan, sinning against the eight Commandement, in stealing the wedge of Gold, and the Babylonish garment, was stoned to death. Ananias & Sapphira, sinning against the ninth commandement, in lying and dissembling, were suddenly smitten with death. Ahab, transgressing the tenth commandement, in cœueting and discontentment, was deuoured of dogges. ¶ If you will haue originall sinne therein onely forbidden, then infants are therefore punished with death.

Gen. 34.
26.

Iosua 7.
25.

Act. 5. 6.

1. Re. 21.
24.

Rom. 5.
14.

Thus we see there is no dallying with God; but if we sin, we are as sure to be ierkt for it, as the coat is on our backe. Therefore let vs not deceiue our selues, nor make light of sin. For sin is no scar-bugge; and we shall one day finde it so. And howsoever we make light of some sins, yet in very deed all sinne is odious in the sight of God, yea all sin is hainous and capital, in this respect, that it is against a person of infinite being; it is against God himselfe; it is against the highest Maiesty. For the greatnesse of the person offended, doth enhaunce and increase the greatnesse of the sinne.

As for example: If a man raile at a Justice of peace, he shall be stocked; if he raile at

being the sonnes of idlenesse, will step short (in the end) of that they looked for. For the spirit

Pro. 13.4. saith: The sluggard lusteth, but his soule hath nought. We must therefore leane bare words, and come to deeds. For our Lord Iesus saith:

Mat. 7.21. Not euery one that saith Lord, Lord, shall enter into the kingdome of heauen, but he that doth the will of my father which is in heauen. Where we see, Christ (in plaine termes) doth exclude out of his kingdome, all those whose Religion consisteth onely in good words and smooth speeches: but make no conscience to practise the Commandements of God.

David, hauing made some good preparation for the building of the Temple, and perceiuing his sonne Salomon to haue stuffe and prouision enough to perfect and finish it, doth most wisely encourage him to the worke, in these words:

1. Chro. 22.16. Vp, and be doing, and the Lord shall be with thee. Oh, that men would follow this counsell of David: That they would vp, and be doing; And not sit still, and doe nothing: that they would leaue words and countenances; and set vpon the practise of Gods Law: and study with all care and conscience, to be obedient to his will. Then assuredly God would be with them, and blesse them: and much good would come of it. For the Scripture saith: In all labour there is profit, or increase: but the talke

of

of the lips onely bringeth want.

Phila. Most mens minds are so wholly drowned in the loue of this world, that they haue no heart to obey God, nor any delight in his commandements.

Theo. The greatest part of men are like vnto the Gadarens, which esteemed their Swine more then Christ. As wee see in these our daies, how many make more account of their kine and Sheepe, then of the most glorious Gospell of Christ. They highly esteeme dung, and contemne Pearle. They are carefull for trifles, and regard not the things of greatest moment. And therefore may very fitly be compared to a man, who hauing his wife and children very sicke, doth vtterly neglect them, and is altogether carefull for the curing of his hoggs eares.

Phila. We are somewhat digressed from the matter we had in hand: I pray you therefore, if you haue any more matter of good counsell to giue vnto *Asunetus*, that you would presently deliuer it.

Theo. I haue little more to say: saue onely I would aduise him often to remember, and much to muse of these nine things.

The

9 Things
much
to be
thought
of.

The euill he hath committed.
The good he hath omitted.
The time he hath mispent.
The shortnesse of this life.
The vanity of this world.
The excellency of the world to come.
Death, then the which, nothing is more terrible.
The day of iudgement, then the which nothing is more fearefull.
Hell fire, then the which, nothing is more intolerable.

Phila. This is short and sweet indeed. You haue touched some of these points before, in this our conference. But I am very desirous to heare somewhat more of the two last, which yet haue not beene touched.

Math. 24.
30.

Theol. Sith you are desirous, I will bziefe-ly deliuer vnto you, that which I haue receiued from the Lord. First concerning the day of iudgement, I find in the volume of Gods booke, that it shalbe very terrible and dreadfull. For, The sonne of man shall come in the clouds of heauen, with power and great glory.

1. Pet. 3.
10.

S. Peter saith; The day of the Lord shal come as a thiefe in the night. In the which, the heauens shall passe away with a noise, the elements shall melt with heat; & the earth, with the works that

that are therein shall be burnt vp. The Apostle telleth vs, that at the comming of Christ, all the whole world shall bee of a light fire: and that all castels, towers, goodly buildings, gold, siluer, veluets, silkes, and all the glittering hue, glory, and beauty of this world, shall be consumed to powder and ashes. For he saith plainly; The heauens and the earth, which are now, are ^{2. Pet. 3.} reserved vnto fire, against the day of iudgement, ^{7.} and of the destruction of vngodly men. Moreover, he doth strongly proue, that as the world was once destroyed by water; so the second time, in the end thereof, it shall be destroyed by fire. The Apostle Paul doth witnesse the same thing: For he saith; Christ shal come from hea- ^{2. Thes. 1. 7.} uen, with all his mighty Angels in flaming fire. ^{1. Thes. 4. 16.} And in another place, he noteth the terror of his comming to iudgement, saying; He shall come with a shout, with the voice of the Archangel, & the trumpet of God. We see by experience, that the comming of mortall Princes to any place, is with great pompe & glory. They haue great traines and troupes behind them and before them. They are accompanied with many Nobles, goodly Lords; and gallant Ladies doe attend vpon them. The Sword-bearer, Trumpetters, and harbengers go before; many flaunting and stately personages follow after. Now then, if the comming of mortall Princes

Math. 24.
29.

Princes be so pompous, and glorious: how much more glorious shall the coming of the sonne of man be, in whose sight, all mortal princes are but dust? The Scriptures doe affirme, that his second coming vnto iudgement, shall be with such resplendent and unspeakeable glory, that euen the most excellent creatures shall blush at it. For the Sunne shall be darkened: the Moone shall not giue her light: and the starres shall fall from heauen. Meaning thereby, that the most glorious and bright-shining creatures shall be clouded and obscured, by the vnconceivable brightnesse of Christs coming.

Luk. 21.
25.1.

Moreouer, is noted vnto vs the terrour of Christs coming, in this; that immediatly before it, the very sea shall quake and tremble, and in his kind cry out. For it is said, that the sea shall roare (and make a noise in most doleful and lugubrious manner) and mens hearts shall faile them for feare, and for looking after those things, which shall come on the world: for the powers of heauen shall be shaken. Oh, what shall become of swearers, drunkards, whores-mongers, & such like, in that day! They shall seeke to creepe into an auger-hole, to hide their heads. They shall then cry wo and alas, that euer they were borne. They shall wish that they had neuer been borne, or that their mother had borne them toads. And, as it is said in the *Apocalyps*,
They

They shall say to the mountains and rocks, Fall *Apoc. 6.*
on vs, and hide vs from the presence of him ^{16.}
that sitteth on the throne, and from the wrath
of the Lambe. For the great day of his wrath is
come, and who can stand?

We see therfore, that the comming of Christ
shall not be base and contemptible, as in his
first visitation: but it shall be most terrible,
princlip, and glorious. And as the Scriptures
doe affirme, that his comming shall be with
great terror and dread: so also they doe shew,
that it shall be very sudden and vnloked for.
For the day of the Lord shall come as a theefe *2. Pet. 3.*
in the night: as the trauell that cometh vpon ^{10.}
on a woman. As a snare shall it come on all *1. Thes. 5.*
them that dwell on the face of the earth. That ^{2.}
is, it shall suddenly catch and intangle all men, *Luk. 21.*
^{35.}
wheresoeuer they be in the world: As the
Earthquake, which was some twentie yeres
agoe, did suddenly take the world fardy, they
not thinking of any such matter: So shall the
comming of the sonne of man to iudgement,
take the world fardy and vnprepared. For few
there be that thinke of any such matter. With
therfore the second appearing of Christ shall
be with such suddenesse, let vs feare and
tremble: for all sudden things are to be feared.

Phila. Well sir, as you haue shewed vs the
terror, and suddenesse of Christs comming, so

shew vs the purpose and end of his comming.

Theol. The principall end of his comming, shall be to keepe a generall audit, to call all men to an account, to haue a reckening of euery mans particular actions, & to reward them according to their deeds; as it is written: The Son of man shall come in the glory of his Father, with his Angels: and then shall he giue to euery man, according to his deeds. Againe, the Apostle saith to the *Corinthians*: We must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his body, according to that which he hath done, whether it be good or euill.

Here wee doe plainely see, that the end of Christs comming shall be, to iudge euery man according to his works, that is, as his works shall declare him, and testifie of him and of his faith. In another place the Apostle saith; That the end of his comming shall be to render vengeance vnto them which know not God, and which obey not the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power. Woe then vnto two sorts of men, the ignorant & the disobedient. For, the Apostle saith flatly, they both shall be damned. He thinketh, both the ignorant & disobedient, & all other prophane men, shold tremble to

to thinke of this, that Christ shall come to render vengeance vnto them. If we did certaintly know, that the Spaniard should invade our Nation, ouerrunne it, and make a conquest of it, that he should shed our blood, destroy vs, and make a massacre amongst vs: yea, that wee should see our wiues, our children, our kindred and deare friends slaine before our faces, so as their blood should streame in the streets: what a wonderfull feare and terrour would it strike into vs: we would quake to thinke of it. Shall we not then be much more afraide of the damnation of our soules? Shall we not quake, to think, that Christ shall come to take vengeance? If the Lion roare, all the beast of the field tremble, and shall not we be afraid of the roaring of the Lion of the Tribe of Iudah? But alas, we are so hard hearted, and so rockt asleepe in the cradle of security, that nothing can moue vs, nothing can awake vs.

Note this.

Phila. Now as you haue shewed vs the terror, and end of Christs comming: so also declare the manner of it.

Theol. The manner of it is this; that the whole world shal be cited to appeare personally at the generall Assises, before the great Iudge. No man shal be admitted to appeare by his attorney: but all must appeare personally. None shall be suffered to put in sureties: but all must

2. Cor. 5.
10.

come in their owne persons, without baile or
maine prize; as it is witten: We must all ap-
peare, high and lowe, rich and poore, king and
begger, one and other; as it is plainly set down
in the 20. Chapter of the Revelation: where
the spirit saith, I saw the dead both great and
small stand before God: and the sea gaue vp the
dead which were in her, and death and hell deli-
uered vp the dead which were in them. So then
it is clere, that all, without exception, shall
make their appearance at the great and dread-
full Assises. Oh what a great day will that be,
whereas the whole world shall appeare toge-
ther at once! If a king marry his sonne and bid
other kings, Emperours, Dukes, & Nobles to
the marriage, with all their pompe & traine,
we vse to say: Oh what a marriage, what a mee-
ting, what a doe, what a great day will there
be! but when the vniuersal world shall be assem-
bled together (not only all Monarks, kings, and
Princes, but all other, that euer haue been from
the beginning of the world, all that are, and shall
be) what a day will that be! No maruel there-
fore, though the Scriptures call it the day of
God and the great day of the Lord. Now then
when all flesh is come together, to make their
personall appearance, then shall the son of God
ascend vnto his tribunall seat, with great Ma-
iestie and gloze. For a fiery streame shall issue
and

and come foorth before him : thousand thousand Angels shall accompany him, and minister vnto him: and ten thousand thousand shall stand before him : the iudgement shall be set and the books opened. All the Saints also, and true worshippers of God, shall attend him, and accompany him vnto his iudgement seat. And not onely so, but they shall sit vpon the Bench and Throne, with him ; as it is wrytten : The Saints shall iudge the world: they shall iudge the Angels ; that is, the diuels, the Angels of darkness. Our Lord Iesus himselte doth auouch the same thing, when he said to his Disciples, and in them to all true Christians : Verily I say vnto you, that when the sonne of man shall sit in the throne of his Maiesty, yee which followed me in the regeneration, shall sit vpon twelue thrones, and iudge the twelue Tribes of Israel. That is, the Saints of God shall beare witnesse that the iudgement of Christ, and sentence of condemnation which he passeth against all vnbelœuers, is according to iustice and equity. Thus then we see, how Christ shall be accompanied to his throne ; and with what glozie and Maiestie hee shall ascend vnto it. Experience teacheth, that when mortall Judges hold their Sessions and generall Assises, they are brought vnto the Bench & iudgement seat, with pompe and terrour. For the

Dan. 7. 10.

1. Cor. 6. 2.

Mat. 19. 28.

Shiriffe of the Shire, and Holbard-men, with many Iustices of peace, and traines of others, doe accompany them vnto the Bench. Then with how much more glozy and maiesty shall the Sonne of God be brought vnto his royall Throne ! Thus then Christ being set vpon his iudgement seat, all the vngodly shall bee conuented befoze him, and he shall stand ouer them with a naked sword in his hand. The diuell shall stand by them on the one side, to accuse them, and their owne conscience, on the other side : and the gaping gulfe of hell, vnderneath them, ready to deuoure them. Then shall the booke be opened ; not any booke of paper and parchment, but the booke of mens consciences. For euery mans sinnes are written and recorded in his conscience, as it were in a Register booke. Then will God bring euery worke to iudgement, with euery secret thought, and set them in order befoze all the Reprobates. Then will God lighten the things that are hid in darknesse ; and make the counsels of the heart manifest. Then shall all the vngodly bee arraigned, convicted, and hold vp their hands at the barre of Christs tribunall seat, and shall cry guilty. Then shall that most dreadfull sentence of death & condemnation be pronounced against them by the most righteous Iudge, Go ye curied into euerlasting fire; which is prepared for

1. Cor. 4. 5

Math. 25.
41.

for the diuell and his Angels. Oh dolefull sentence! Oh heauy hearing! Whose heart doth not tremble at these things? whose haire doth not stand vpon his head? For then shall thousands, which in this world haue flourished as the cedars of Libanus, be cast downe for euermore; and shall drinke (as a iust recompence for their iniquity) of the bitter Cup of Gods eternall wrath & indignation, in the kingdome of darknesse, and in the fearefull presence of Sathan, and all the cursed enemies of Gods grace.

Phil. Well now as you haue declared vnto vs the terror, the suddennes, the end, & the manner of Christs comming to iudgement; so lastly shew vnto vs, the right vse of all these things.

Theol. S. Peter telleth and teacheth vs the right vse of all: for saith he; Seeing all these things must be dissolued, what manner of persons ought we to be, in all holy conuersation & godlines? As if he should say; With the heauens shall passe away with a noise, the Elements shal melt with heat, & the earth, with the works that are therein, shall be burnt vp: with also the coming of Christ shall be with great terror, to a feareful end, & in fearefull maner; Oh how ought we to excell in goodnes! So then S. Peter telleth vs, that the true vse of all is this: that hereby we be brought nearer vnto God, euen to be more obedient to his will, & to walk in all his com-

2. Pet. 3.
11.

mandements ; making conscience of all our waies, and studying to please God in all things, and to be fruitfull in all good works , living soberly, iustly, & holily in this present euill world, and shewing forth the vertues of him which hath called vs out of darkenesse to this marvellous light ; so that we may be prepared against the day of his appearing , that it may not take vs tardy. For our life ought to be a continuall meditation of death. We should alwaies liue as if wee should die , or that our bed should bee our graue: we must liue continually, as if Christ should come to iudgement presently. As it is reported of a godly man in the Primitiue church ; that whether he eat or dranke, or whatsoeuer he did, hee thought alwaies hee heard the trumpet of the Lord, with these words ; Arise yee dead, and come vnto iudgement. But case it were certainly knowne, that Christ wold come to iudgement the next Midsummer-day ; Oh what an alteration wold it make in the world, how wold men change their minds & affections! who wold care for this world! who wold set his heart vnto riches ! Who wold regard brane apparel ! Who durst deceiue or oppresse! who durst be drunke ! Who durst sweare, lie, and commit adultery! Nay, would not all men giue vp themselves to the obedience of God? would not all serue him diligently? would not

not all men and women flocke to Sermons? would they not giue themselves to praier and reading? would they not repent them of their sinnes? would they not cry for mercy and forgiveness? See then, what the knowledge of a certaine day approaching would effect. And ought we not to doe all these things with as great care & zeale, seeing the day is vncertaine? For, who knoweth whether Christ will come this moneth, or the next; this yeare, or next? He himselfe saith; Be ready, watch: for, in the houre that ye thinke not of, will the son of man come. We thinke he wil not come this yeare, nor next yeare, nor this hundred yeare. It may be therefore, that he will come suddenly vpon vs: we know not how soone. For in an houre that we little thinke of, will he come. Therefore our Saviour saith in the 13. Chapter of *Mark*. Take heed, watch and pray: for, you know not when the time is. And in the Gospell of *S. Luke*, he saith; Take heed that your hearts be not overcome with surfeiting and drunkenness, and the cares of this life; and so that day come vpon you vnawares. For, as a snare shall it come vpon all them that dwell vpon the face of the earth. We heare therefore how many watch-words and caueats our Saviour giueth vs, when he saith: Be in readinesse, awake, take heed, watch and pray, and looke about you, lest that day come suddenly.

Mat. 24.
44.

Mark. 13.
33.
Luke 21.
34.

suddenly vpon you, and take you napping. It standeth vs all therfore vpon, to be at an houres warning, vpon paine of death, and as we will answer it at our vttermoſt perill.

Phil. Proceed to ſpeak of the torments of hel.

Theol. Concerning the torments of hell, (I do note three things which I will briefly ſpeake of) and they be theſe : The extremity, perpetuity, and remedileſneſſe thereof. Firſt, touching the extremity thereof, it ſtandeth ſpecially in theſe three things. Firſt, that it is a ſeparation from all ioy and comfort of the preſence of God. Secondly, that it is an eternall fellowſhip with the diuell and his angels. Thirdly, it is a feeling of the horrible wrath of God ; which ſhall ſeize vpon body and ſoule & ſhall ſed on them (as fire doth vpon pitch and brimſtone) for euer. The ſcriptures do note the extremity of it, in calling it a lake, that burneth with fire & brimſtone, for euer : in ſaying, there ſhal be weeping & gnaſhing of teeth : in affirming, that their worme dieth not, (meaning the worme that gnaweth their conſcience, or their torment of conſcience) & the fire neuer goeth out : in tearming it *Tophet*, which is deepe and large : & the burning thereof is fire and much wood : and that the breath of the Lord, as a river of brimſtone, doth kindle it. All theſe things be terrible to our ſenſes : and yet can they not fully expreſſe the thing, as it

is

Apo. 21.

8.

Luke. 13.

28.

Mat. 9. 44.

is indeed. For, no heart can conceiue, or tongue expresse the greatnesse and extremitie of the torments of hell. As the ioyes of heauen neuer entered into the heart of man : no more did the torments of hell. All the torments and troubles that fall vpon men in this life, are but as sparkles of the soynace of Gods totall wrath. All fires are but as it were pictures of fire, in comparison of hell fire. For as one writeth: Hell fire is so extreame hot, that it wil burne by a man seven mile, before he come at it. Yet the reprobates, being alwaies in it, shall neuer be consumed of it. As the Salamander is alwaies in the fire, and neuer consumeth, so the wicked shall be alwaies in the fire of hell, & neuer consume. For hell is a death alwaies liuing, & an end alwaies beginning. It is a grievous thing to a man that is very sick, to lie vpon a featherbed: how much more vpon a hot gridiron ! but how most of all to burne alwaies in hell fire, & neuer be consumed ! An other extremitie of it consisteth in this, that the torments of hell are vniuersall : that is, in euery member at once : head, eies, tongue, teeth, throat, stomacke, backe, belly heart, sides, &c. All punishments of this life are particular. For some are pained in their head, some in their backe, some in their stomacke, &c. Yet some particular paines are such, as a man would not suffer, to gaine all the world. But, for a man to be
torments

mented in all parts at once, what sight more lamentable! who could but take pity of a dog in the street, in that case! Thus then we see, that the extremity of Hell torments is greater, then can be conceived or uttered. For, who can utter that, which is incomprehensible? We can go no further in comprehending that which is incomprehensible, then to know it to be incomprehensible.

Phila. As you haue shewed vs the extremity of Hell torments: so now proceed to the perpetuity.

Theol. The Scriptures do set forth the perpetuity of hell torments, in saying: they are for ever. The wicked shall be cast into the lake, that burneth with fire and brimstone for ever. The fire neuer goeth out. When as many hundred thousand yeeres are expired, as there be stones by the Sea side: yet still there be so many more to come. For that which hath no end, can neuer come to an end. If all the Arithmeticians in the world were set a worke to do nothing but number all the daies of their life, even the greatest numbers that they could possibly set down, and should in the end adde all their numbers together; yet could they neuer come any thing neere to that length of time, wherein the wicked shall be tormented. If the whole circumference of the heauens were wright about with figures of

of Arithmetick, from the East to the West, and from the West to the East againe; yet could it not containe that infinite time, and innumerable yeeres, wherein all vnbelievers shal suffer eternall torture. For, in things infinite, time hath no place. For time is the measure of those things which are subiect to measure. Therefore, because Hell torments are infinite, they cannot be measured by any time: neither can that which is infinite, be diminished. For if you subtraet from that which is infinite, ten thousand thousand millions of millions, yet it is thereby nothing diminished or made lesse. But case a man should once in an hundred thousand yeeres, take a spoonefull of water, out of the great Ocean Sea, how long would it be, ere hee had so emptied it! Yet shall a man sooner empty the Sea, by taking out a spoonfull once in a hundred thousand yeeres, then the damned soule shall haue any ease. Therefore a certain wziter saith, If a damned soule might be tormented in Hell but a thousand yeeres, and then haue ease, there were some comfort in it: (for then there would be hope it would come to an end,) but, saith he, this word euer killeth the hart. Oh consider this yee that forget God! O yee carnall worldlings, thinke on this in time! For, if you will not now be moued in hearing, you shal be the crushed in peeces in feeling. What availeth it, to liue in all possible

possible pleasures, and carnall delights hère, for some 60. yeres, and then to suffer this eternall torment: What shal it profit a man, to win the whole world & lose his soule: they be moze then mad, which will hazard their soules, for a little profit, and a few stinking pleasures. But this is the nature of men; they will haue the present sweet (come of it what wil) though they pay neuer so deare for it: though they goe to the highest price: though they lose their soules for it. Oh the vspeakeable blindness & madness of the men of this world! The diuell hath put out their eies: & therfore leadeth them whither he list. For who cannot lead a blind man whither he list? Nahash the Ammonite would make no couenant with the Israelites, but vpon condition that he might put out all their right eies. So the diuel doth couenāt with al the wicked, to put out both their eies; that he may lead them directly into Hell.

Phila. Now sir, a word or two more of the remedlesnesse of hell fire.

Theol. The scriptures do affirme, that as the torments of hel are extreme, so they are without all hope of remedie; as it is witten: A man can by no meanes redeeme his brother; he can not giue his ransome vnto God: so precious is the redemption of the soule, and the continuance for euer. To this purpose Abraham said to the rich man, being in hell torments: Betwixt you and

1. Sam.
11. 2.

Psal. 49. 8.

Luke 16.
26.

and vs, there is a great gulfe set; so that they which would goe from hence to you, cannot: neither can they come from thence, to vs. Our Lord Iesus also saith; What shall a man giue Math. 16. for the recompence of his soule? Where our Saviour doth plainly affirme, that there is no ransome or recompence, though neuer so great, to be giuen for a damned soule. For the soule being in Hell, can neuer be released, it is past remedy. No meanes whatsoever can doe any good. No gold, no siluer, no friends, no riches, no power, no policy, no flattery, no bribery, no reach, no fetch or deuice whatsoever can preuaile one iot. For a man being once in Hell, hath no remedy. He is in close prison, he is shut vp vnder the hatches for euer: there is no getting out againe. He must suffer perpetuall imprisonment. He cannot bring a writ of false imprisonment: (because hee is laid in by the most righteous and iust Judge, who cannot possibly doe any wrong,) but he must lie by it. For being there once, he is there for euer. If all the Angels of Heauen should entreat for a damned soule: If Abraham, Isaac, and Iacob, should make great sute: If all the Prophets, Apostles & Martyrs, should be continuall solicitors of Christ for release: if the father should make request for his son, or the mother for her daughter: yet can none of these be heard: they must all haue the repulse

repulse. For, the sentence of Christ cannot be reuerſed; his decreē is vnrepealeable. The due conſideration of theſe things, may make all hearts to quake, and all knees to tremble. In the troubles and afflictions of this life, though a man come in neuer ſo great dangers, yet he may winde out againe, by one meanes or another, by money, or friendſhip, or rewards, or ſuch like meanes: but in Hell fire this is it that gripes, & maketh the heart deſpairs, that there is no remedy at all to be uſed. If we ſhould aſke of a damned ſoule, or an afflicted conſcience, what they would giue for the eaſe and redemption of their ſoules: they would anſwere, the whole world; howſoeuer ſecure worldlings, and wicked Atheiſts (which ſee nothing, nor feele nothing) make nothing of it.

Here, by the way, let vs conſider the greatneſſe of the loſſe of a mans ſoule; which we ſhall the better perceiue and ſee into, if we can aſſigne a right value and prize the ſoule. If therefore it be demanded, what is the price of the ſoule, or what is it worth; our Lord Ieſus anſwereth; that it is more worth, then all the world. For

Math. 16. ſaith he, What ſhall it profit a man, to win all the world, and loſe his ſoule? Therefore the ſoule of the pooreſt begger is more worth then all the world. Then I reaſon thus: if the ſoule be more worth then all the world, then the loſſe of it

it is greater, then the losse of the whole world. For indeed it is a losse of all losses; an vnrecoverable losse. If a man should haue his house burnt ouer his head, and all that he hath consumed in one night, it were a great losse. If a Merchant venturer should lose twenty thousand pound in one venture, in one shippe, or, as they say, in one bottome, it were a very great losse. If a king should lose his crowne and kingdom, it were an exceeding great losse. But the losse of the soule is a thousand time more than all these: it is a matter of infinite importance. If a Tenant bee cast out of the fauour of his Landlord, it is a matter of griefe. If a Noblemans Secretary be cast out of fauour with his Lord, so that hee taketh a pitch against him, it is a matter of great sorrow. If a Nobleman himselfe be discountenanced, & cast out of all fauour with his Prince, that was in great fauour, it is a cozey, a heart smart, and a matter of exceeding greiuanace. But, to be eternally separated from God, to be shut out of his fauor, and to be cast away from his presence, and the presence of his Angels, is a matter of infinit more dolour and torment. Marke then and behold, what a thing it is for a man to lose his soule. Oh therefore that men would bee wise in Gods feare, that they would looke out in time, & make prouision for their soules. Now then, to close vp

this whole point, the summe of all that hath bene said, is this : That the torments of Hell are endlesse, easelesse, and remedlesse.

Asune. The laying open of these doctrines of hell fire, and the iudgement to come, maketh me quake and tremble: I am thereby much perplexed, I feele great terror in my conscience, I am afraid I shall be damned.

Antil. Damned, man ! What speake you of damning? I am ashamed to heare you say so. For it is well known that you are an honest man, a quiet liuer, a good neighbour, and as good a towns man, as any is in the parish where you dwell : and you have alwaies bene so reputed and taken. If you should be damned, I know not who shall be saved.

Asune. I regard not your flatteries, I belecue God; I belecue his word. I belecue those things which *M. Theologus* hath alleaged out of the holy scriptures, pointing me both to the chapter, and the verse : and whether it bee more meet that I should belecue the Scriptures, or your soothings, iudge you. No, no : Now I doe clearly see by the glasse of Gods law, that my state is wretched and miserable. For I haue liued in sinne and ignorance all the daies of my life, being vtterly void of all Religion, and true knowledge of God. I am not the man indeed that you and others take me for. For though
outwardly

outwardly I haue liued honestly to the worldward, yet inwardly I haue not liued religiously to Godward.

Antile. Tush, tush, now I see you are in a melancholy humour. If you will goe home with me I can giue you a speedie remedie; for I haue many pleasant and merry bookes, which if you should heare them read, would soone remedie you of this melancholy passion. I haue the Court of *Venus*, the Palace of pleasure, *Benas* of *Southampton*, *Ellen* of *Rummin*; The merry Iest of the Frier and the Boy; The pleasant story of *Clem* of the *Clough*, *Adam Bell*, and *Williams* of *Cloudesley*; The odde tale of *William Richard*, and *Humsfry*; The pretie conceit of *Iohn Splinters* last Will and Testament; which all are excellent and singular bookes against heart-qualmes; and to remooue such dumpishnesse, as I see you are now fallen into.

Asune. Your vaine & frivolous books of tales, iests, and lies, would more increase my grieve, & strike the print of sorrow deeper into my heart.

Antile. Nay, if you be of that minde, I haue done with you.

Phila. I pray you if a man may be so bolde with you: How came you by all these good bookes? I should haue said, so much trash and rubbish.

Antile. What mattereth it to you? What haue

you to doe to enquire? But I pray you Sir, what meane you to call them trash and rubbish.

Phila. Because they be no better. They be goodly geere, trimme stuffe. They are good to kindle a fire, or to scoure a hot ouen withall. And shall I tell you my opinion of them? I doe thus thinke, that they were deuised by the diuell, seene and allowed by the Pope, printed in hell, bound vp by *Hobgoblin*; and first published and dispersed in Rome, Italy, and Spaine: and all to this end, that thereby men might be kept from the reading of the Scriptures. For euen as a Lapwing with her busie cry, draweth men away from her nest: so the Popish generation, by these fabulous deuices, draw men from the Scriptures.

Antile. Ah sir; I see now, a fooles bolt is soone shot. You are more precise then wise. The Vicar of Saint fooles shall be your ghostly father. What tell you me of your opinion? I would you should well know, I neither regard you, nor your opinion. There be wiser men then you, which doe both reade, allow, and take pleasure in these bookes.

Theol. Let him alone, good Philagathus; for you see what he is. There is no end of his crosseing, and cauilling. But hee that is ignozant, let him be ignozant. And he that is filthie, let him

him bee more filthy. Let vs now turne our speech to Asunetus, for I see he is heauie hearted, and troubled in his mind. How doe you Asunetus? how doe you feele your selfe? mee thinketh you are very sadde.

Asunc. I am the better for you Sir, I thanke God. I neuer knew what sinne meant till this day. It hath pleased God now to giue mee some sight and feeling thereof. I am greatly distressed in my conscience to thinke what I haue beene. The remembrance of my former sinnes doth strike an horror into me, when I consider how ignorantly and prophanely, and how farre off from God, I haue liued all my life: it stinges and gripes me to the heart. I doe now see that which I neuer saw; and feelee that which I neuer felt. I doe plainly see that if I had died in that state wherein I haue liued all my life, I should certainly haue beene condemned, and should haue perished for euer in my sinne and ignorance.

Theol. I am very glad that God hath opened your eyes, and giuen you the sight and feeling of your miserie, which indeed is the very first step to eternal life. It is a great saueur and special mercy of God towards you, that he hath so touched your heart: you can neuer be thankful enough for it. It is more then if you had a million of gold giuen you. It is the onely rare

priviledge of Gods elect, to haue the eies of their soules opened, that they may see into heavenly and spirituall things. As for the world, it is iust with God, to leaue them in their blindnesse.

Afune. I do feeble the burden of my sins, I am greatly grieved for them, I am weary of them, I am sory that euer I sinned against God, or that I should be such a wretch as to incur his displeasure, and prouoke his Maiestie against me. But I pray you good M. *Theologus*, sith you are a spirituall Physician, and I am sicke of sinne, that you would minister vnto mee, out of Gods word, some spirituall Physicke, and comfort.

Theol. Truly, I must needs thinke that the promises of mercy and forgiuenesse of sinne, made in the Gospell, doe belong vnto you, and that Iesus Christ is yours: you are truly interested in him, and haue a proper right vnto him. For hee came not to call the righteous, but sinners to repentance. You doe now feeble your selfe to be a sinner, you are grieved for your sins, you are wearie of them: therefore Iesus Christ is for you: all the benefits of his passion belong to you. Again he saith, The whole need not the Physician, but they that are sicke. But you doe acknowledge your selfe to be sicke of sin: therefore Christ Iesus wil be your Physician; he wil swaddle you, and lappe you; hee will binde vp all your sores; he wil heale al your wounds; he will

will annoint them with the oyle of his mercy; he will smile vpon you, and shew you a ioyfull countenance; he will say vnto you, your sins are forgiven.

In him you shall haue rest and peace to your soule: Through him, you shall haue ease and comfort. For he taketh pity of all such as mourne for their sinnes, as you doe. He bid- deth you, and all that are in your case, to come vnto him, and he will helpe you. Come vnto me Math. 11. (saith he,) all yee that are weary and heavy laden, and I will ease you. You are one of them that are bid to come: for you are weary of your sinnes, you feeble the burden of them. Christ is altogether for such as you are. He regardeth not the world, that is, the prophane and vnregene- rate men. He bids not them come, he praieth not for them. I pray not for the world, saith hee. Ioh. 17. 9. They haue no part nor interest in him. They haue nothing to do with him, nor with his me- rits & righteousness. He is onely for the peni- tent sinner, & such as mourne for their sins. He is a pillow of downe to all aking heads, & aking consciences. Be of good comfort therefore, feare nothing: for assuredly Christ and all his righ- teousnesse is yours. He will cloath you with it. He will neuer impute your sins vnto you, or lay any of the to your charge, though they be neuer so many or so great: he wil forget the, & forgive

happy are you that haue such a Mediator and high Priest. Rest therefore wholly vpon him, and vpon that perfect, eternal, and propitiatory sacrifice which hee hath once offered. Apply Christ, apply his merits, apply the promises to your selfe, and to your owne conscience: so shall they doe you good & bring great comfort to your soule. For put case you had a most excellent and soueraigne salve, which would cure any wound it were laide vnto; yet if you should locke it vp in your chest, & neuer apply it to your wound, what good could it doe you? Euen so the righteousness & merits of Christ are a spirituall salve, which will cure any wound of the soule: but if we doe not apply them to our selues by faith, they can doe vs no good. You must therefore apply Christ, & all the promises of the Gospel, to your selfe by faith, & stand fully perswaded, that whatsoeuer he hath done vpon the Crosse, he hath done for you particularly. For what is the iustifying faith, but a full perswasion of Gods particular loue to vs in Christ? The generall & confused knowledge of Christ & of his Gospel, auaieth not to eternal life. Labour therefore to haue the true vse of all these great and precious promises: sticke fast to Christ, for through him only we haue remission of sins, and eternall life. To him all the Prophets giue witnesse (saith S. Peter) that through his name, al that beleue shal receiue

receiue remission of their sins. Where the Apostle telleth vs, that if a graund Jury of prophets were panelled to testifie of the way & meanes to eternal life, they would al with one cōsent bzing in a verdict, that remission of sins & eternal life are only in Christ. Let vs heare the fore-man speak, & one o2 two of the rest, for in the mouth of two o2 thre witnesses shall euery word stand. The Prophet Esay saith: He was wounded for our transgressions; he was broken for our iniquities; the chastisement of our peace was vpon him, & with his stripes we are healed. This great Prophet we see doth plainly affirme, that Christ suffered for our sins & by his suffering we are saued. The Prophet Jeremy testifieth the same thing, saying; Behold the daies come (saith the Lord) that I wil raise vnto *David* a righteous branch & a king shall raigne and prosper, & shall execute iudgment & iustice in the earth. In his daies, *Judah* shall be saued, & *Israel* shall dwell safely; and this is the name wherby they shall call him; the Lord our righteousness. This Prophet iumpeth with the other. For he saith, that Christ is the righteous branch, & that he is our righteousness, which is al one as if he had said, our sins are pardoned only thzough him, & thzough him we are made righteous. Moreover he affirmeth, that *Judah* & *Israel*, that is, the Church, shall be saued by him. The Prophet Zachary, that I may speake it

Esa. 53.5

Ier. 23.5.

Zach. 13.
1.

it with reuerence, telleth the same tale word for word. Wee aunoucheth the same thing with the other two Prophets. For he saith: In that day a Fountaine shall be opened to the house of *Dauid*, and to the inhabitants of *Ierusalem* for sinne, and for vncleannesse. The meaning of the prophet is, that in the daies of Christs kingdome, the fountaine of Gods mercy in Christ, should be opened, and let out, to wash away the finnes and vncleannesse of the Church. So then we see, that these three great witnesses doe all agree in this, that through Christ onely, wee are washed from our sins, and through him onely wee are made righteous. Seeing then that eternal life is onely in the sonne, therefore he that hath the son hath life. Be of good courage therefore, O Asuncetus, for no doubt you haue the son, & therfore eternal life. Feare not your sins, for they cannot hurt you. For as all the righteousness of Abraham, Isaac, and Iacob, and all the most righteous men that euer liued vpon the face of the earth, if it were yours, could doe you no good, without Christ; so all the finnes in the world can do you no hurt, being in Christ. For there is no condemnation to them which are in Christ Iesus. Plucke vp a good heart therfore, be no more heauy and sadde; for if you be found in Christ, clothed with his perfect righteousness, being made yours through faith, what can the

Rom. 8.
1.

diuell

diuel say to you : what can the Law doe : They
 may wel hisse at you, but they cannot sting you:
 they may grin at you, but they cannot hurt you.
 For who shall lay any thing to the charge of Rom. 8.
 Gods elect : It is God that iustificieth ; who shall 33.
 condemne : It is Christ which is dead, or rather
 which is risen againe , who is also at the right
 hand of God, & maketh request for vs. Reioice Phil. 4. 4.
 in the Lord therfore : & againe I say reioice. For
 greater is he that is in you, then he that is in the
 world : our Lord Jesus is stronger then all.
 None can plucke you out of his hands : he is a
 strong Mediator ; he hath conquered all our spi-
 ritual enemies ; he hath ouercome hell, death, &
 damnation ; he hath led captiuitie captiue ; he
 hath spoiled principalities & powers ; and hath Col. 2. 15.
 made an open shew of them, & triumphed ouer
 them in his crosse. He hath most triumphantly
 said, O death, I will be thy death ; O graue, I will
 be thy destruction : O death where is thy sting ? Hos. 13. 14.
 O hell where is thy victorie ? Seeing then you 1. Cor. 15. 55.
 haue such a Mediator and high Priest, as hath
 conquered the hellish armie, and subdued all in-
 fernall power , what need you to doubt, what
 need you to feare any moze ? Howeuer you are
 to vnderstand, and to be perswaded, that Gods
 mercy is exceeding great towards penitent sin-
 ners, & all such as mourne for their transgressi-
 ons ; according as he saith : At what time soeuer Ezech. 18.

a sinner doth repent him of his sinnes from the bottome of his heart, he will put them all out of his remembrance. The Prophet David doth most liuely & fully describe vnto vs, the mercifull nature of God, in the 103. Psalme; where
 Psal. 103. he saith: The Lord is full of compassion and mercy, slow to anger, & of great kindnes: he will not alwaies chide, neither keepe his anger for euer; he hath not dealt with vs after our sins, nor rewarded vs according to our iniquities. For as high as the heaven is aboue the earth, so great is his mercy towards those that feare him. As far as the East is from the West, so far hath he removed our sins from vs. As a father hath compassion on his children; so hath the Lord compassion on them that feare him. For he knoweth whereof we be made; he remembreth that we are but dust. The Hystorie of the lost sonne doth most notably set forth the wonderfull mercie of God towards penitent sinners. There is shewed, how the Lord doth embrace, tender & make much of such poore sinners, as haue broken and contrite hearts for their sinnes: for it is saide; Luk. 15. that when the father saw his repenting sonne a great way off, he had compassion on him, and ran, and fell on his necke, and kissed him, and clothed him with the best robe, put it on him, put a ring on his hand, & shooes on his feet, and caused the fat calfe to be killed for him. Euen so
 the

the euerlasting father doth reioyce at the conuerſion of any of his loſt ſons. *Yea*, there is ioy in the preſence of the angels of God, for one ſinner that conuerteth. *Whereouer* the Lord doth moſt liuely expreſſe his merciful nature and diſpoſition, in this, that he is very loath we ſhould periſh & willingly caſt away our ſelues. *Wherefore* often in the holy ſcriptures he doth mourne for vs, bewaile our wretchednes, and taketh vp many pitifull complaints and lamentations for vs, ſaying: Oh that my people had hearkned vnto me, and Iſrael had walked in my waies. *And againe*: Oh that thou hadſt hearkened vnto my commandements; then had thy proſperity been as the floud, and thy righteouſneſſe as the waues of the Sea. *Againe* he mourningly complaineth by his *Prophet Hoſea*, ſaying: Oh *Ephraim*, what ſhall I do vnto thee? Oh *Iudah*, how ſhall I entreat thee? *And in another place*: What could I doe more vnto my vineyard that I haue not done? *Mark here* how compassionately the Almighty God doth yearn ouer vs, and euen as it were bleed upon our wounds. *The Apoſtle alſo* doth note the rich mercy, & marvellous loue of God to mankind in this, that he doth beſeech vs, & pray vs by the miniſters of the goſpel, that we would be reconciled vnto him. *The words are theſe*: Now then are we embaiſadors for Chriſt, as though God did beſeech you through vs, we pray

Pſal 81.
13.

Eſay 48.
18.

Hof. 6.4.

2. Cor. 5.

pray you in Christs sted, that you be reconciled vnto God. Is it not a strange thing that the omnipotent God, should fall to intreating of vs poore wretches? It is all one, as if a King should intreat a begger, whom he may will and commaund. But the abundant mercy of God towards mankind, doth most of all consist in this, that he hath giuen his onely sonne for vs, when we were his enemies. As it is written: God so loued the world, that he hath giuen his onely begotten sonne; that whosoever beleeueth in him, should not perish, but haue euerlasting life.

Iohn 3.

Rom. 5. 8. Again: God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs: much more then being now iustified by his bloud, we shalbe saued frō wrath through him. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled, we shall be saued by his life. In all this then wee may clērely behold the infinite mercy of God towards vs poore sinners. For is it not a great matter that the sonne of God should take our nature vpon him, should be so abased as he was, & should humble himself to death, euen to the death of the Crosse? For as the shadow of the Diall went backe ten degrees that Ezechias might receiue length of daies, & much happinesse: so Christ, the sonne of righteousness, hath gone backe many degrees, that we might

Phil. 2. 8.

might haue eternall life. His humiliation therefore, is our exaltation : his sufferings our ioy : his death, our life. For we haue no other remedy or refuge but onely his merits & righteousness. He is our city of refuge, whither we must fly & where we must take sanctuary. He is the Balme of Gilead, whereby our soules are cured. He is that poole of Bethesda, where euerie man may bee cured of what disease so euer he hath. He is the riuer of Iordan, where Naaman may wash away all his Leprosie. He is that Bellican, who by pecking a hole in his owne breast, doth restore his yong to life againe by his blood. Yet one thing we must note by the way, which hath bene partly touched before : that all the mercy of God, and merits of Christ, are to be restrained onely to the elect : only to the true members of the Church. As plainly appeareth in the 103. Psalm. Where the mercies of God, which there are largely described, are restrained onely to them that feare him, keepe his covenants, & thinke vpon his Commandements to do them. And touching Christ, it is said, that he is a prince, & a Saviour vnto Israel: & that he shall redeeme Israel from all his iniquities. Again it is written : That Christ being consecrate, was made the author of eternall saluation, to them that obey him. None do or can obey him, but onely the Elect: therefore he is the au-

Ier. 8.

Iohn 5. 1.

2. King. 5

Psal. 130.

Heb. 5. 6.

thour of saluation onely to the Elect. And consequently, the pꝛophane world, whatsoener they say, whatsoener they brag & boast, haue no true title oꝝ interest in him. This thing was figured in the law, in this, that the mercy seate, which was a type of Gods mercy in Christ, & the Arke which was a figure of the Church, were by the expresse commandement of God,

Io

Exod. 25.

10.

R

For as the Arke was two cubits and a halfe long, & a cubit and a halfe broad: iust so was the mercy seate. Noting thereby, that the mercy of God in Christ, should onely bee fitted to his church, & belong only to the Church: so as not one without the Church should be saued. For he that hath not the church for his mother, cannot haue God for his father. Lastly we are to obserue, that as God is infinit in mercy, & of great compassion towards penitent sinners: so also is he most constant in the course of his mercies towards his children. And therefore one of the

Psal. 138.

Psalmes carrieth this sote: His mercy endureth for euer; his mercy endureth for euer; his mercy endureth for euer. Noting thereby both the constancy and eternitie of Gods mercy. To the same purpose it is thus wꝛitten: It is the Lords mercies that we are not consumed; it is because his compassions faile not. Let vs know therefore, that God, as touching his mercy to his children,

P

Lament.

3. 22.

childe, is of a most constant and vncchangeable nature. As he saith: I am the Lord I change not. For if God were of a changeable nature, as we are, and subiect to passions, then were we in a most miserable case. Then must he needs smite vs downe, and take vengeance of vs euery day and euery houre in the day: because we prouoke him euery day, & euery houre in the day. But the God of heauen is not as a man, that he should be subiect to passions and affections: he is of a most constant and immutable nature. For though we prouoke him euery day with new sinnes, yet is he so farre off from taking reuenge, that the next day he rewardeth vs with new mercies, and breaketh through all our unkindenesse, to shew kindnesse vnto vs: and through all our naughtinesse to doe vs good. All our infirmities cannot make him breake off with vs, or cease to loue vs. He is content to take vs with all faults: and to loue vs dearely, though we haue great faults. He regardeth not our infirmities, though we be oftentimes wayward and eluish, yet for all that, he loneth vs neuerthelesse. Euen as a louing mother, though her young suckling crie all night, and be exceeding trease and wayward, so as she cannot rest an houre in the night: yea, though she endure much loathsomnesse & trouble with it, yet in the morning, when she ariseth, she loneth

it neuerthelesse, but dandles it, plaieth with it, smileth and laugheth vpon it: so the God of all mercies, whose loue towards vs far passeth the loue of mothers, though we grieue him with our infirmities continually, yet loueth vs neuerthelesse, and is content to put vp all, to forget and forgive all: for he is a most constant lover. Where he once sets and settles his loue, he loueth most constantly, nothing can alter him, nothing can remoue him, Euen as a Father, when his little childe catcheth a fall, breakeeth his shinnes, and hurteth his face, is so far from being offended or displeased with him therefore, that he doth pity him, and bemoane him, seeking remedies for his hurt: so our mercifull Father, is so farre off from being angry & displeased with vs for some slips and falles, that he doth the more pity vs, and lament our case. Euen as a louing and wise husband, though his wife haue many infirmities, yet knowing that she loueth him dearely, and that her heart is with him, he is well content to winke at all her faults, to hidethem, to beare with them, yea and to make nothing of them, louing her neuerthelesse for them. So our deare husband and Sponse Iesus Christ, because he knoweth we loue him, and that he hath our hearts, is content to beare with all our infirmities, and to make light of them. For this cause it is that he saith to
his

his Spouse in the Canticles : Though she was blacke and full of infirmities , behold thou art faire my loue, behold thou art faire, thou art all faire my loue, there is no spot in thee. Marke that he calleth his Church faire , all faire, and without spot, not because she was so in her self, but because she was made so in him. And assuredly the eternall God beholding her in his son doth so esteeme and account of her. For as hee that beholdeth any thing thorough a red glasse doth take it to be red , as is the colour of the glasse; so God the Father, beholding vs in his son, doth take vs to bee of the same nature and quality that he is : that is, perfectly righteous. For this cause it is that he loueth vs , & setteth his heart vpon vs , and will not be remoued from vs. For his loue to his children , is alwaies one and the same : although we haue not alwaies the like sight and feeling of it. As the Moone is alwaies the same in substance and quantity , though sometime it seemeth vnto vs to be wasted into a very small scantling. Let vs know then to our great comfort, that the loue of God towards vs in his deare sonne, is constant and alwaies alike, and that he will not discountenance vs or shake vs off for some infirmities, no no; yet for many infirmities : for the merciful God doth accept of his children, because their generall care is good, and the vniuersall Tenor

of their life tendeth vnto righteousness, howso-
 ever they may greatly faile in many particu-
 lar actions. Two or thre fits of an Ague, do not
 proue a diseased body : nor two or thre good
 daies a sound body : enen so some few infir-
 mities doe not argue a wicked man ; nor two or
 thre good actions, a good man : but we must
 haue an eye to the certaine and settled course of
 a mans life. Euen as men are truely said to
 walke in a way, when they goe in it, although
 sometimes they trip and stumble : so Gods
 children doe walke in the way of righteousness,
 although sometimes they stumble, and step out
 of it ; or sometimes be violently haled out of it
 by theues. For Satan and the violence of our
 lusts, doe often hale vs out of the way, but we
 must get into it againe as soone as we are esca-
 ped. Now then to conclude & draw to an end,
 sith God is so infinitely mercifull, and constant
 in his mercy : sith such great and precious pro-
 mises are made to vs in Christ : sith the Lord
 doth not regard our infirmities when our hearts
 are with him : Therefore O Asinectus, be of
 good chere, let nothing trouble you, feare not
 the assaults of the Diuell, regard not his temp-
 tations: for assuredly your sinnes are forgi-
 uen. Christ is yours, heauen is yours, and all
 the promises of life and saluation belong vnto
 you : so as you need not to doubt, you cannot
 miscarry,

miscarry, your name is written in the booke of life.

Asue. I am greatly comforted and cheared vp with your words : your preaching of the Gospell, and laying open of Gods abundant mercy in Christ, and of the promises, doe exceedingly reuiue me, and euen as it were put new life into me : they are as Sacke and Sugar vnto my soule, and more sweete then the hony, and the hony combe : they are as Physicke to my sicke soule, and as oyntment to my spirituall wounds. I doe now beginne to see what misery is in man, and what mercy is in God. And I know by wofull experience, that where misery is not felt, there mercy is not regarded : but now it hath pleased God to giue me some feeling of mine owne wretchednesse and misery, and yet with good comfort in his mercy. For I thanke God for it, I begin now to grow to some perswasion, that the promises doe belong vnto me, my sins are forgiven, and that I am one of them that shall be saued.

Theol. I doe greatly reioyce, that God hath according to his rich mercy, wrought this good worke in you. I doe from the bottome of my heart giue him the praise and glozy of it. Happy are you, that euer you were borne, in whom God hath wrought so gracions a work. It is of his high fauour and speciall mercy to-

wards you, for it is the only privilege and prerogative royall of Gods owne children, truly to repent and believe. I beseech God therefore to increase your faith, and to fill you full of ioy and peace in believing, that you may abound in hope, through the power of the holy Ghost.

Antile. The Sunne draweth low *Asunetus*, it is time for you and me to be going.

Phila. Indeed the night will approach by and by: and therefore we must of necessity breake off.

Theol. Sith it is so, we will here surcease and goe no further.

Asune. Sir, I will now take my leave of you. I can never be thankfull enough for all the good instructions and comforts which I have heard from you this day; I hope I shall remember some of them whilest I live: I doe therefore praise God for you, and for your counsell, and for this day, which I hope shall be the first day of my repentance, and true conversion vnto God.

Theol. The Lord for his infinite mercies sake grant it. And I most humbly beseech the Almighty God to establish you with his free spirit, that you may proceed and goe forward in a Christian course vnto the end.

Phila. I pray you good M. *Theologus* pardon

don my boldnesse : for you see I haue beene
very bold to propound many questions vnto
you, wherein you haue fully satisfied me, to the
great ioy and comfort of my soule. I doe there-
fore praise God for you, and I hope I shall neuer
forget some things which you haue vttered. But
I will now commend you to God, and to the
word of his grace, which is able to build fur-
ther.

Theol. Farewell good Philagathus. The
Lord blesse you, and keepe you in all your
waies : and the God of Heauen preserue
vs all, and continue vs in his
feare vnto the end.

* * *

All glory be giuen to God.

FINIS.

Henry Stricker

A Table containing all the princi-
pall matters conteined in this Booke,
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they are set downe.

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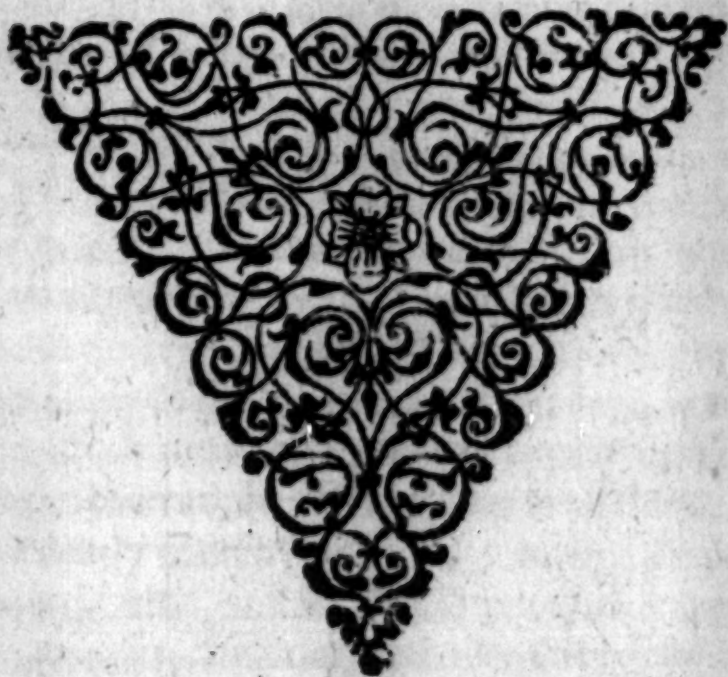
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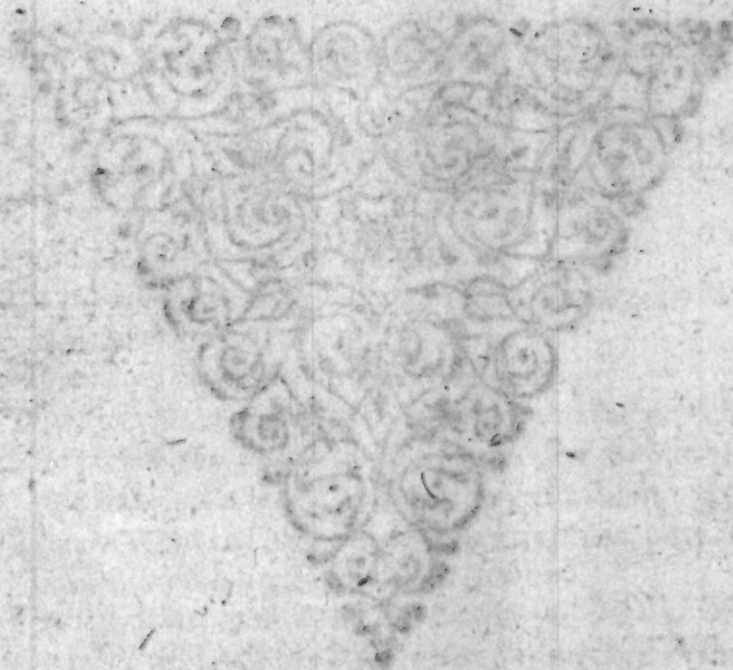
The Preacher ministreth vnto him much spiritual comfort, and doth in ample manner laie open vnto him all the sweete promises of the Gospell, and the infinite mercy of God in Christ, to all true, penitent, and broken hearted sinners. 375

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F I N I S.



The first of these is the fact that the
 second of these is the fact that the
 third of these is the fact that the
 fourth of these is the fact that the
 fifth of these is the fact that the
 sixth of these is the fact that the
 seventh of these is the fact that the
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A Morning prayer, to be vsed
in priuate families.



Lord our God, and heauenlie
Father, we thy vnwoorthy chil-
dren doe heere come into thy
most holy and heauenly pre-
sence to giue thee praise and
glory, for all thy great mercies
and manifold blessings towards vs: especially
for that thou hast preserved vs this night past
from all the dangers and feares thereof, hast gi-
uen vs quiet rest to our bodies, and brought vs
now safely to the beginning of this day, & dost
now afresh renew all thy mercies vpon vs, as the
Eagle reneweth her bill, giuing vs all things a-
bundantly to enioy; as foode, raiment, health,
peace, libertie, and freedome from many mis-
eries, diseases, casualties, and calamities which we
are subiect vnto in this life, euery minnute of an
houre: and not onely so, but also for vouchsafe-
ing vnto vs many good things, not onely for ne-

D d

cessitie

Morning Praier.

effitie, but euen for delight also. But aboue all (deare Father) we praise thy name for the blessings of a better life, specially for thy most holy word and sacraments, and all the good we enioy thereby; for the continuance of the Gospel amongst vs; for the death of thy sonne, & al that happinesse which we haue thereby; also because thou hast chosen vs to life before we were, and that of thy meere goodnes, & vnderferved fauor towards vs, & hast called vs in thine appointed time, iustified vs by thy grace, sanctified vs by thy spirit, & adopted vs to be thine own childre, & heirs apparant to the great crown. O Lord open our eies euery day more & more, to see and consider of thy great & marueilous loue to vs in all these things; that by the due consideration therof, our harts may be drawne yet neerer vnto thee, euen more to loue thee, feare thee, & obey thee: that as thou art enlarged towards vs in mercy, so we may be enlarged towards thee in thanksgiuing: & as thou doest abound towards vs in goodnes, so we may abound towards thee in obedience & loue. And sith (deere father) thou art neuer weary of doing vs good, notwithstanding all our vnworthines & naughtines: therefore let the consideration of thy great mercy, & fatherly kindnesse towards vs euen as it were force our hearts, and compell vs to come into thy most glorious presence with new songs of
thanksgiuing

Morning praier.

thanksgiuing in our mouths. We pray thee (O most mercifull God) to forgive vs all our vnthankfulnes, vnkindnes, prophannes, & great abusing of all thy mercies, & specially our abuse & contempt of thy Gospel, together with al other the sins of our life, which we confesse are innumerable & mo then can be reckoned vp, both in omission of good things & commission of euill. We most humbly intreat thee to set thē all ouer to the reckning which thy son Christ hath made vp for them vpō his crosse, & neuer to lay any of them to our charge, but freely forget all, & forgive all; Naile downe all our sins & iniquities to the Crosse of Christ, bury them in his death, bathe them in his blood, hide them in his wounds, let them neuer rise vp in iudgement against vs. Set vs free of the miseries that are vpō vs for sin, & keep back the iudgements to come, both of soule, body, goods, and good name. Be reconciled vnto vs in thy deere son, concerning all matterspast, not once remembring or repeating vnto vs our old & abhominable iniquities: but accept vs as righteous in him, imputing his righteousness to vs, & our sins to him. Let his righteousness satisfie thy iustice for all our vnrighousnes, his obedience for our disobedience, his perfection for our imperfection. Moreouer we humbly beseech thy good maiesty to giue vsthe true sight & feling of our manifold sins, that we

Morning praier.

may not be blinded in them through delight, or
hardned in them through custom, as the repro-
bates are : but that we may be even weary of
them, & much grieved for them, labouring and
striving by al possible means to get out of them.
Good Father touch our harts with true repen-
tance for all sin. Let vs not rake any delight or
pleasure in any sin: but howsoever we fall through
frailty (as we fall often) yet let vs neuer fall final-
ly, let vs neuer lie downe in sin, nor continue in
sin; but let vs get vpon our feete againe, & turne
to thee with all our hearts, & seeke thee whilest
thou maiest be found, & whilest thou doest of-
fer grace and mercy vnto vs. O Lord encrease in
vs that true and lively faith whereby we may lay
sure hold on thy sonne Christ, & rest vpon his
merits altogether. Giue vs faith assuredly to be-
lieue all the great and precious promises made
in the Gospell, and strengthen vs from aboue to
walke and abound in all the true & sound fruits
of faith. Let vs walke not after the flesh, but af-
ter the spirit. Let vs feele the power of thy sons
death killing sinne in our mortall bodies, and
the power of his resurrection, raising vs vp to
newnesse of life. Let vs grow daily in the sancti-
fication of the spirit, and the mortification of
the flesh. Let vs liue holily, iustly, and soberly
in this present euill world, shewing foorth the
vertues of thee in all our particular actions; that
we

Morning praier.

we may adorne our most holy profession, and shine as lights in the middest of a crooked and froward generation amongst whom we liue, being gainetul to all by our liues & conuersations, & offensive to none. To this end we pray thee fill vs with thy spirit and all spirituall graces; as loue, wisdom, patience, contentment, meeknesse, humility, temperancy, chastity, kindnesse, and affability: and stirre vs vp to vse praier and watchfulnesse, reading & meditation in thy law, and all other good meanes whereby wee may grow and abound in all heavenly vertues. Blesse vs in the vse of the meanes, from day to day; make vs such as thou wouldest haue vs to be, and such as we desire to be, working in vs both will and deede, purpose and power. For thou, O Lord, art all in all, thou wilt haue mercy vpon whom thou wilt haue mercy, and whom thou wilt thou hardenest. Haue mercy vpon vs therefore (deere Father) and neuer leaue vs to our selues, nor to our owne wils, lusts, and desires, but assist vs with thy good spirit, that we may continue to the end in a righteous course; that so at length we may be receiued into glorie, and be partakers of that immortall crowne which thou hast laid vp for all that loue thee, and truly call vpon thee.

Further, we entreat thee, O heavenly father, to giue vs all things necessary for this life: as

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foode,

Morning praier.

foode, raiment, health, peace, liberty, and such freedome from those manifold miseries which we lie open vnto every day, as thou seest meete. Blesse vnto vs all the meanes which thou hast put into our hands for the sustenance of this fraile life. Blesse our stocke, and store, corne, and cattell, trades & occupations, and all the works of our hands: for thy blessing only maketh rich, and it bringeth no sorrows with it. Gine vs therefore such a competency and sufficiency of these outward blessings, as thou in thy heauenly wisdom seest most needfull for vs. Moreouer, we humbly beseech thee, (most louing Father) in great mercy to looke downe from heauen vpon thy whole Church, and every member of it. Be fauourable vnto *Sion*, and build vp the wals of *Ierusalem*. Behold with the eye of pity, the great ruines and desolations of thy Church. Heale vp the wounds, & make vp the breaches thereof in all Nations. Regard it as thine owne flocke, tender it as thine owne family, dresse it as thine owne vineyard, loue it as thine owne spouse. Think thoughts of peace to it, & alwaies look vpon it in deepe compassion. Blesse it with thy grace, guide it with thy spirit, & defend it alwaies with thy mighty power: scatter the deuises confound the counsels, & overthrow the forces of all that fight against it. Specially we intreate thee (deare Father) to set thy self against that an-

tichrist

Morning praier.

tichrist of *Rome*, that man of perdition, which
setterh himselfe against thee, and against all thy
people. In thine appointed time we pray thee
giue him a deadly downe-fall. Beat downe all
his power and authority daily more and more :
giue free passage to thy Gospell in al kingdome,
that *Babylon* may fall and neuer rise vp againe.
The more the favorites and adherents of *Rome*
labour to vphold their Idolatrous kingdome,
the more let it fall downe, euen as *Dagon* before
the presence of thine Arke. Poure downe the vi-
als of the fulnesse of thy wrath vpon the king-
dome of the beast, and let their riches, wealth,
credite, and authority dry vp euery day more
and more, as the river *Euphrates*. Let it pity
thee, O Father, to see thine owne spouse sit as
a deformed and forlorne woman heere below,
weeping and mourning with her haire about
her necke, hauing lost all her beauty and com-
lineffe : cheere her vp (deare Father) glad her
with the ioie of thy countenance, and so decke
her and trimme her vp, that thou maiest de-
light in her, as a Bridegroom in his Bride.
Specially we intreat thee to haue mercy vpon
thy Church in this land : intend good vnto vs
and not euill : giue vs not ouer into the hands
of the cruell *Spaniard*, as our sinnes haue deser-
ued. Scatter we pray thee, O Lord, the deuises,
and breake the plots of all such as haue plotted

Morning praier.

the ouerthrow & vtter subuersion of this church and common-wealth. Blesse this Church more and more, with the continuance of true Religion amongst vs. For thy great names sake, and infinite mercies sake, deale graciously and fauourable with vs, & our posteritie. Turne from vs that vengeance which is due to vs for our sins. For thou seest how iniquitie preuaileth and the wicked goe away with the goale. Atheisme ouerspreadeth euery where, and Popery seemeth to get a head againe. Now therefore (deare Father) we most humbly beseech thee to take order speedily for the remedying & repressing of these manifold disorders, and grieuous enormities that are amongst vs. Be intreated of thy poore children to be good to this English Nation. Heare the cries of thine elect: heate the mourning of them that mourne in *Sion*. Let the cries of thy children cry downe all the cries of the sins of the land, and be reconciled vnto vs in the multitude of thy compassions: that so thou maiest still continue a most mercifull protector of this thine English vineyard. Wee pray thee (good Father) shew speciall mercy to our most Noble and gracious King *James* thine annointed seruant: blesse him, and keepe him in all his waies. Blesse his gouernment vnto vs. Let thine Angels encampe about him, and let thy holy hand be alwaies ouer him, keepe him from treasons,

Morning praier.

sons, and deliuer him from the treacheries of his enemies : giue him to see what belongeth vnto his peace, and giue him a heart earnestly bent to set vpon the practise of the same : giue him all graces necessary for his peace, and necessary for his saluation: continue his gouernment peaceable and prosperous amongst vs : & as thou hast made him the breath of our nostrils, and a gracious instrument for the sauing of many thousand soules, so let his owne soule be saued in the day of thy Son Christ. Blesse his Maiesties most honorable priny Counsellors, & giue such good successe vnto all their Counsels and policies in matters of state, that we may leade a quiet and peaceable life in all godlinesse & honesty. Blesse all the Nobility, worke in them a care to glorifie thy name in their places, make them faithfull to thee, and faithfull to the Land. Direct with thy good spirit all such as beare the sword of Iustice, that they may draw it out to punish the wicked, and to defend the godly, and that they may with all good care and conscience discharge the duties of their places. Increase the number of faithfull and zealous Ministers, in this church. Send thy Gospel to those places where it is not, and blesse it where it is. Remember them in thy mercy O Lord, that are vnder any crosse or affliction whatsoever: be comfortable vnto them, heale vp their wounds, binde vp their sores, put all their teares into thy bottle, and make their
bedde

Morning praier.

bedde in all their sorrowes, and put such a good end to all their troubles, that they may redounde to thy glory, and the furtherance of their owne saluation. In the meane time giue them patience and constancy to beare whatsoeuer it shall please thy mercifull hand to lay vpon them. Last of all, in a word, we pray thee blesse magistracy, ministry, and commonalty. Blesse all thy people; doe good to all that are true and vpright in their hearts. And so (deare Father) we doe commit and commend our selues, our soules and bodies into thy hands, for this day, and the rest of our life, praying thee to take care and charge of vs; keepe vs from all euill, watch ouer vs for our good, let thine Angels encampe about vs, let thy holy hand be ouer vs, & keepe vs in all our waies, that we may liue to thy praise and glory heere in earth, keeping faith and a good conscience in all our actions; that after this life we may be crowned of thee, for euer in thy kingdome. Grant these things (good father) to vs here present, & to all thine absent; praying thee in speciall fauor to remember our friends, & kinsfolks in the flesh, all our good neighbours & welwillers, & all those for whom we are bound to pray by nature, by deserts, or any duty whatsoever, for Iesus Christs sake our onely mediator; to whom with thee, and the holy Ghost, be giuen all praise and glory, both now, and for euermore. *Amen.*

An



An Euening Praier, to be vled in
priuat families.



Eternall God, and our most lo-
uing and deare Father, we thy
vnworthy childzen doe heere
fall downe at the foote of thy
great Maiesty, acknowledging
from our harts, that we are al-
together vnworthy to come nere thee oꝛ to look
towards thee: because thou art a God of infinite
gloꝛy, and we are most vile, and abhominable
sinners, such as were conceived, & borne in sinne
and corruption, such as haue inherited our fa-
thers corruptions, and also haue actually trans-
gressed all thy holy statutes and lawes, both in
thought, words, & deeds, befoze we knew thee:
and since, secretly and openly, with our selues &
with others, our particular sinnes are moe then
can be numbꝛed: foꝛ who knoweth how often
he offendeth? But this we must needs confesse
against our selues, that our hearts are full of
pride, couetousnesse, and the loue of this world,
full

Evening praier.

full of wrath, anger, and impatiencie, full of lying, dissembling, and deceiuing, full of vanity, hardnesse, and pꝛophanenesse, full of infidelity, distrust, and selfe-loue, full of lust, vncleannes, and all abhominable desires: yea our harts are the very sinkes of sinne, and dunghils of all filthinesse. And besides all this, we doe omit the good things we should doe: for there are in vs great wants of faith, of loue, of zeale, of patience, of contentment, and of every good grace; so as thou hast iust cause to pꝛocceed to sentence of iudgement against vs, as most damnable transgressors of all thy holy commandements: yea such as are sunke in our rebellions, and haue many times & often committed high treason against thy maiesty, & therefore thou maist iustly cast vs all downe into hell fire, there to be tormented with Sathan, and his Angels for euer. And we haue nothing to except against thy maiesty for so doing: sith therein thou shouldest deale with vs but according to equity, and our iust deserts. Wherefoze deere Father, we do appeale from thy iustice to thy mercy, most humbly intreating thee to haue mercy vpon vs, and freely to forgiue vs all our sinnes past whatsoeuer, both new, and old, secret and open, known and vnknown, and that for Iesus Christs sake our only mediator. And we pray thee touch our hearts with true griefe, & vnfained repentance
for

Euening praier.

for them, that they may be a matter of continuall sorrow, & hart-smart vnto vs, so as nothing may grieue vs more then this, that we haue offended thee being our speciall friend and Father. Giue vs therefore (deare Father) euery day more and more sight & feeling of our sinnes, with true humiliation vnder the same. Giue vs also that true and liuely faith, whereby we may lay sure hold on thy Sonne Christ, and all his merits, applying the same to our owne soules; so as we may stand fully perswaded that whatsoever he hath don vpon the crosse, he hath done for vs particularly, as well as for others. Giue vs faith (good Father) constantly to beleue all the sweete promises of the Gospell, touching remission of sin, and eternall life, made in thy son Christ. O Lord increale our faith that we may altogether rest vpon thy promises which are all yea, and Amen. Yea, that we may settle our selues, and all that we haue wholly vpon them: both our souls, bodies, goods, name, wines, children, and our whole estate, knowing that all things depend vpon thy promises, power, and prouidence, & that thy word both support and beare vp the whole order of nature. Moreover, we intreate thee, O Lord, to strengthen vs from aboue, to walke in suery good way, & to bring forth the fruits of true faith in all our particular actions, studying to please thee in all things
and

Euening praier.

and to be fruitfull in good woꝝks, that we may
shew foꝛth vnto all men by our good conuersati-
on whose childeꝛen we are: and that we may a-
doꝛne and beautifie our most holy pꝛofession by
walking in a Chꝛistian course, and in all the
sound fruits, & pꝛactise of godlinesse, and true
religion. To this end we pray thee sanctifie our
hearts by thy spirit, yet moꝛe and moꝛe: sancti-
fie our soules and bodies, and all our coꝛrupt
naturall faculties, as reason, vnderstanding,
will, and affections, so as they may be fitted foꝛ
thy woꝛship and seruice, taking a delight and
pleasure therein. Stirre vs vp to vse pꝛaier,
watchfulnesse, reading, and meditation in thy
law, & all other good meanes whereby we may
pꝛofit in grace & godnes from day to day. Blesse
vs in the vse of the meanes, that we may daily
die to sin, and liue to righteousness: draw vs yet
neerer vnto thee: helpe vs against our manifold
wants. Amend our great imperfections, reneue
vs inwardly moꝛe and moꝛe, repaire the ruines
of our hearts, aide vs against the remnants of
sinne. Enlarge our hartes to run the way of thy
Commandements, direct all our steps in thy
woꝛd, let none iniquity haue dominion ouer vs.
Assist vs against our speciall infirmities, & ma-
ster sins, that we may get the victoꝛy ouer them
all, to thy gloꝛy, and the great peace & comfort of
our owne consciences. Strengthen vs good fa-
ther

Euening praier.

ther by thy grace and holy spirit, against the
common corruptions of the world, as pride,
whoredome, couetousnes, contempt of thy Gos-
pel, swearing, lying, dissembling, and deceiuing.
O deere father, let vs not be overcome of these
filthy vices: no; any other sinfull pleasures, and
fond delights, wherewith thousands are carried
headlong to destruction. Arm our soules against
all the temptations of this world, the flesh, & the
diuell: that we may overcome them all through
thy helpe, & keepe on the right way to life, that
we may liue in thy feare, & die in thy fauor, that
our last daies may be our best daies, & that we
may end in great peace of conscience. Further-
more, deere father, we intreat thee not onely for
our selues, but for all our good brethren thy deere
childre scattred ouer the face of the whole earth,
most humbly beseeching thee to blesse them all,
to cheere them vp, & glad them with the ioy of
thy countenance, both now and alwaies. Guide
them all in thy feare, and keepe them from euill,
that they may praise thy name. In these danger-
ous daies, and declining times, we pray thee,
O Lord, raise vp nursing fathers, and nursing
mothers vnto thy Church. Raise vp also faith-
full Pastors, that thy cause may be caried for-
ward, truth may preuaile, Religion may prosper,
thy name onely may be set vp in the earth,
thy Sonnes kingdome aduanced, and thy
will

Euening praier.

will accomplished. Set thy selfe against all aduersary power, especially that of Rome, Antichrist, Idolatry, and Atheisme: curse and crosse all their counsels, frustrate their deuises, scatter their forces, ouerthrow their armies. When they are most wise, let them be most foolish: when they are most strong, let them be most weake. Let them know that there is no wisdom, no counsell, power no policy against thee the Lord of hostes. Let them know that Israel hath a God, and that thou which art called Iehouah art the onely ruler ouer all the world. Arise therefore O most mighty God, and maintaine thine owne cause against all thine enemies, smite through all their loines, and bowe downe their backs, yea let them all be confounded, and turned backward that beare ill will vnto Sion. Let the patient abiding of the righteous be isy: and let the wicked be disappointed of their hope. But of all fauour, we intreat thee O Lord to shew speciall mercy to thy Church in this Land wherein we liue. Continue thy Gospell amongst vs yet with greater successe, purge thy house daily more and more, take away all things that offend. Let this Nation still be a place where thy name may be called vpon, an harbour for thy saints. Shew mercy to our posterity, deare Father, and haue care of them, that thy Gospell may be left vnto them

Euening praier.

them as a most holy inheritance. Defend vs against forraine inuasion, keepe out idolatry, and Popery from amongst vs. Turne from vs those plagues which our sinnes crie for. For the sins of this Land are exceeding great, horrible, and outragious, and giue thee iust cause to make vs spectacles of thy vengeance to all Nations: that by how much the more thou hast lifted vs vp in great mercy, & long peace, by so much the more thou shouldest presse vs downe in great wrath and long war. Therefore deare father, we most humbly intreate thee for thy great names sake, & for thy infinite mercies sake, that thou wouldest be reconciled to this land, and discharge it of all the horrible sinnes thereof. Drowne them O Lord in thy infinite mercy through Christ, as it were in a bottomlesse gulfe, that they may neuer rise vp in iudgement against vs. For although our sins be exceeding many, and fearefull, yet thy mercy is farre greater. For thou art infinite in mercy: but we cannot be infinite in sinning. Giue vs not ouer into the hands of the Idolaters, lest they should blaspheme thy name and say, Where is their God in whom they trusted? But rather, deare Father, take vs into thine owne hands, and correct vs according to thy wisdom: for with thee is mercy, and deepe compassion. Moreouer we most hartily beseech thy good Maiesty to blesse our most

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Euening praier.

gratious King Iames, and to shew much mercy to him in all things. Guid him in thy feare, and keepe him in all his waies, working in his soule vnfained sorrow for sinne, true faith in the promises, & a great care to please thee in all things, and to discharge the duties of his high place, in all zeale of thy glory, and faithfulnessse towards thy Maiesty: that as thou hast crowned him here in earth, so hee (spending his daies here below in thy feare) may after this life, be crowned of thee for ever in the Heauens. Wee bee, seach thee also to blesse his Maiesties most honorable priuy Counsellors. Counsell them from aboue, let them take aduise of thee in all things: that they may both consult, and resolue of such courses as may be most for thy glory, the good of the Church, and the peace of this our Common-wealth. Blesse the Nobility, and all the Magistrates in the Land, giuing them al grace to execute iudgement and iustice, and to maintaine truth and equity. Blesse all the faithfull Ministers of the Gospell, increase the number of them, increase thy gifts in them: and so blesse al their labours in their seuerall places and congregations, that they all may be instruments of thy hand to enlarge thy Sonnes kingdome, and to winne many vnto thee. Comfort the comfortlesse with all needfull comforts. Forget none of thine that are in trouble: but as their afflictions

Euening praier.

afflictions are, so let the ioyes and comforts of thy spirit be vnto them ; and so sanctifie vnto all thine, their afflictions and troubles, that they may tend to thy glozy, and their owne good. Giue vs thankfull hearts for all thy mercies, both spirituall and corporall : for thou art very mercifull vnto vs in the things of this life, and infinitely more mercifull in the things of a better life. Let vs deeply ponder and weigh all thy particular fauours towards vs : that by the due consideration thereof, our hearts may bee gained yet nearer vnto thee, and that therefore wee may both loue and obey thee, because thou art so kinde and louing vnto vs : that euen thy loue towards vs, may draw our loue towards thee, and that because mercy is with thee, thou maiest bee feared. Grant these things good Father, and all other needefull graces for our soules or bodies, or any of thine throughout the whole world, for Iesus Christs sake. In whose name we further call vpon thee as hee hath taught vs in his Gospell, saying;
Our Father which art
in Heauen,
&c.

A praier to be vsed at any time,
by one alone priuately.

O Lord my God, and heavenly Father, I
thy most vnworthy childe, doe here in
thy sight freely confesse that I am a most
sinnefull creature, and damnable transgressor
of all thy holy Lawes and Commandements:
that as I was bozne and bred in sinne, and
stained in the wombe, so haue I continually
brought forth the corrupt & vgly fruits of that
infection & contagion, wherein I was first con-
ceiued, both in thoughts, words, & works. If I
should goe about to reckon by my particular of-
fences, I know not where to begin, or where to
make an end. For they are mo then the haire
of my head, yea farre moe then I can possibly
seele or know. For who knoweth the height,
and depth of his corruption: who knoweth how
oft he offendeth? Thou onely O Lord knowest
my sins, who knowest my heart: nothing is hid
from thee, thou knowest what I haue bene, &
what I am: yea my conscience doth accuse mee
of many & greuous euils, and I doe daily seele
by woful experience how frail I am, how prone
to euill, & how vntoward to all goodnesse. My
minde is full of vanity, my hart full of prophane-
nes, mine affections full of deadnesse, dulnesse &
drowzinesse in matters of thy worship & seruice.
Yea, my whole soule is full of spirituall blinde-
nesse,

A priuate Praier.

nesse, hardnesse, vnprofitablenes, coldnesse, and security. And in very deed I am altogether a lumpe of sin, & a masse of all misery: & therefore I haue forsaited thy fauour, & incurred thy high displeasure, & haue giuen thee iust cause to frown vpon me, to giue me ouer, & leaue me to mine owne corrupt will and affections. But (O my deere father) I haue learned from thy mouth, that thou art a God full of mercy, slow to wrath & of great compassion & kindnesse, towards all such as grone vnder the burden of their sinnes. Therefore extend thy great mercy towards me poore sinner, and giue me a generall pardon for all mine offences whatsoeuer: seale it in the bloud of thy sonne, and seale it to my conscience by thy spirit, assuring me more and more of thy loue & fauour towards me, & that thou art a reconciled father vnto me. Grant that I may, in all time to come loue thee much, because much is giuen, and of very loue feare thee, and obey thee. O Lord increase my faith, that I may stedfastly beleue all the promises of the Gospel made in thy son Christ & rest vpon them altogether. Enable me to bring forth the sound fruits of faith and repentance in all my particular actions. Fill my soule full of ioy and peace in beleuing. Fill me full of inward comfozt and spirituall strength against all temptations: giue me yet a greater feeling of thy loue & manifold mercies

A priuate Praier.

mercies towards me, worke in my soule a loue
of thy Maiesty, a zeale of thy glozy, an hatred of
euill, and a desire of all good things. Giue me
victory ouer those sins which thou knowest are
strongest in me. Let me once at last make a con-
quest of the world, and the flesh. Fortifie in me
whatsoever is carnall, sanctifie me throughout
by thy spirit, knit my heart to thee for ever that
I may feare thy name, renue in mee the image
of thy sonne Christ daily more and more. Giue
me a delight in the reading and meditation of
thy word. Let me reioyce in the publike mini-
stery thereof. Let me loue and reuerence all the
faithfull Ministers of thy Gospell. Sanctifie
their doctrines to my consciences, seale them in
my soule, write them in my hart; giue me a soft
and melting heart, that I may tremble at thy
words, and be alwaies much affected with god-
ly sermons. Let not my sinnes holde backe thy
mercies from me, nor mine vnworthines stop
the passage of thy grace. Open mine eyes to see
the great wonders of thy law. Reueale thy se-
crets vnto me: be open hearted towards me thy
vnworthy seruant. Hide nothing from me that
may make for thy glozy, & the good of my soule.
Blesse all meanes vnto me which thou blest for
my good. Blesse all holy instructions vnto my
soule. Blesse me at all times, both in hearing &
reading thy word. Giue me the right vse of all
thy

A priuate Praier.

thy mercies, and corrections, that I may be the better for them. Let me abound in loue to thy chilozen. Let my heart be very nēerely knit vnto them, that where thou louest most, there I may loue most also. Let me watch & pray, that I enter not into temptation: giue me patience & contentment in all things. Let me loue thee more & more, & the world lesse & lesse. So draw my minde vpward, that I may despise al transitory things. Let me be so rapt & ravished with the sight and feeling of heavenly things, that I may make a base rekonig of al earthly things. Let me vse this world, as though I vsed it not. Let me vse it but for necessity, as meat & drink. Let me not be carried away with the vaine pleasures and foud delights thereof. Good Father worke thy good worke in me, & neuer leaue me, nor forsake me, till thou hast brought me to true happinesse. Oh deare Father, make me faithfull in my calling, that I may serue thee in it, & be alwaies carefull to doe what good I may in any thing. Blesse me in my outward estate. Blesse my soule, body, goods, and name. Blesse all that belongeth vnto me. Blesse my goings out, & commings in. Let thy countenance be lifted vp vpon me, now & alwaies: cheare me vp with the ioies & comforts of thy spirit: make me thankfull for all thy mercies. For I must needs confesse that thou art very kind vnto me in all things.

A private prayer.

things. For in thee I live moue & haue my being: of thee I haue my welfare & good being, thou art a daily friend, & speciall good benefactor vnto me. I live at thy cost & charges. I hold all of thee in chiefe, and I finde that thou art neuer weary of doing me good: thy goodnes towards me is vntanchable. Oh I can neuer be thankesfull enough vnto thee for all thy mercies, both spirituall & corporall. But in such measure as I am able, I praise thy name for all, beseeching thee to accept of my thankesgiuing, in thy son Christ, and to giue me a profitable vse of al thy fauours, that thereby my heart may be fully drawne vnto thee: giue me O Father to be of such a good nature, and disposition, that I may be wonne by gentlenesse & faire meanes, as much as if thou gauest me many lashes. Wardon all mine vnthankfulnesse, vnkindnesse, and great abusing of thy mercies, and giue me grace to vse them more to thy glozy in all time to come. Strengthen me deare Father thus to continue praising & glorifying thy name heere vpon earth: that after this life I may be crowned of thee for ever in thy kingdome. Grant these petitions most mercifull God, not onely to me, but to all thy deere childezen throughout the whole world, for Iesus Christ sake: in whose name I doe further call vpon thee, saying as he hath taught me: Our Father which art in Heauen, &c.

F I N I S.

Dent, A.